

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLIV.

JACKSON, MISS., DECEMBER 7, 1922

NEW SERIES  
VOLUME XXIV. No. 46

At the recent State Convention Bro. Johnson of Liberty presented a resolution from the Baptists of the Southern part of the state asking the Convention to consider the establishing of a Baptist Academy in that part of Mississippi. The resolution was referred to the Education Commission. This brings to mind the effort of brethren a few years ago in the Northeastern part of the state to interest the Home Board in establishing a school in that section; also the effort of Brother Hearn to secure aid in building a school in the Southeastern part of the state. There are some who believe that the average of intelligence in our part of the world could be raised without breaking anybody's back, or even the ten commandments.

This week is published an article by Bro. A. D. Muse in answer to a recent editorial on "Dividing the Word." In that editorial it was not our purpose to discuss dispensations, but to interpret a passage of scripture which has been greatly abused. As to the correctness of the interpretation we have no sort of doubt. As to the dispensations, that is a subject that we do not know so much about.

Last year a great many people made their friends a Christmas present of the Baptist Record. In this way they brought them a blessing and a joy every week in the year. If you want to do your friends a favor by which they will be pleasantly reminded of you through the year, send them The Record for a Christmas present.

Brother J. G. Murphy, one time pastor at Flora, also at New Hebron, has been pastor in Nebraska for several years, but now returns to Mississippi and is open for work. He may be addressed at Charleston. We hope some Mississippi church may secure his services.

Baron Sonnino, several times prime minister of Italy, died last week. He was prominent in the allied war councils and was Italian delegate to the Washington Disarmament Conference. He was a Protestant, though born of a Jewish father and Scotch mother in Egypt.

Pastor R. J. Pirkey of Broadway Church, Louisville said at the Kentucky General Association that the time will never come when you can have clean athletics even in Christian colleges. We hope he is mistaken.

Alabama Baptists paid a deficit on their paper last year of \$5,000. Tennessee Baptists had a deficit on their paper of \$2,000, although their subscription list is said to have been doubled by the B. Y. P. U.'s

An effort of the Congregationalists and Episcopalians for closer relations, or union if possible, have fallen down. How can water and oil mix?

Dr. W. W. Hamilton has welcomed 136 into St. Charles Ave. church of New Orleans since January 1st.

The campaign collections in Tennessee for the past year were \$542,477.

Secretary of the Navy Denby says that the conduct of drunken midshipmen from Annapolis at and after the Army-Navy football game in Philadelphia was a disgrace to the Academy, and that an investigation will be made. Some of those Pennsylvanians who have been raising a roughhouse about Mississippians ignoring the fourteenth and fifteenth amendments, ought to learn how to enforce the eighteenth.

Brother W. H. James and Dr. R. B. Gunter went over to Union Church in Jefferson County Sunday afternoon and organized a Baptist church with thirty members, to which ten others will probably be added soon. This is four miles from any other Baptist church and is the location of the County Agricultural High School. This is a good beginning and the church is sure to grow. There are many students in the high school from Baptist families.

## ONE MORE SUNDAY

The churches have one more Sunday before the State Convention Board meets on December 12th. What is done on this Sunday will help the Board in determining how the appropriations should be made for another year. Let every church see that the Treasurer sends in the amount on hand not later than Monday morning, December 11th.

R. B. GUNTER, Cor. Sec'y.

A resolution was introduced into the Tennessee Baptist Convention to change the constitution of the body making its Board consist of one member from each district association, to be nominated by the Association, and the Executive Committee to be made up of members from the different sections of the state. This is exactly the way we do it in Mississippi. But the Tennessee brethren deferred action for a year.

The Kentucky General Association adopted a resolution, offered by Dr. J. W. Porter, opposing the teaching of Darwinianism in any of our schools or tax supported schools; withholding financial support from any denominational school teaching the Darwinian or any theory of evolution which contradicts the Bible, and memorializing the Southern Baptist Convention to do the same.

At the recent convention in Grenada a committee was appointed to investigate any teaching in text books which contradicted the Bible. A committee for a like purpose was appointed by the Tennessee Convention a year ago with a school man as chairman. This year they reported they hadn't had time for the investigation. Moral: Begin early.

Recently we quoted from the Baptist and Reflector the statement that only 225 out of 886 pastors in Tennessee were subscribers to the State Baptist paper. We are glad to know that 600 preachers have been added to the subscription list.

The editor spent a recent Sunday with Pastors J. L. Low and J. B. Quin at Bassfield and Carson in the interest of the Record. The Bassfield church will put the Record in the budget and the Carson church is coming to it. Pastor Quin was the first in the state to put the paper in every home in the church and he is still an aggressive leader. Pastor Low has done so well at Bassfield that they are planning to go to two Sundays in the near future.

Mt. Olive people preferred to have the Thanksgiving service on Wednesday night, and the editor found a thankful congregation who listened appreciatively to his message. His visit was only three hours in length, but he got great joy out of it. Pastor A. S. Johnston had stuck a nail in his foot, and the Methodist pastor had gone to conference, and were necessarily absent.

A brother beloved who gives a tenth of his income to the Lord and who has paid up his Campaign pledge recently made a good sum in a deal and promptly brought \$1,000 and gave it to the Mission Secretary as a special offering to foreign missions. May the Lord greatly prosper him materially and spiritually and multiply this kind of people among us.

Pastor B. H. Lovelace began a meeting, himself preaching, at Clinton last Sunday. The people had hoped to get into the new building for the meeting, but have suffered from delayed material and will probably not get into the new church before spring.

Upon his resignation at Magee, the church passed most appreciative resolutions with reference to the character and work of Pastor T. J. Moore. Others in the community joined in the commendation. He is worthy of all the good they say of him.

Brother A. F. Davis of Tylertown has resigned his churches in Louisiana and will have three Sundays open for other work. He is one of the most faithful pastors and preachers in the state. If your church wishes a good man here is your chance.

Oklahoma Baptists changed the ratio of distribution of the 75-Million receipts at their last Convention. The report we had did not state whether or not it was retroactive, as their Board had recommended.

Camden church will dedicate their house of worship on the third Sunday in December. It is a building in which they have a worthy pride and to which they have contributed with heroism and joy.

Last week we quoted Bro. M. J. Derrick to the effect that his church had increased its budget by \$500. The name of the church should have been given as Fifth Avenue.

The article on Vacation Bible Schools in a recent issue of the Record was by Pastor J. C. Richardson of Forest. He has demonstrated it to be a success.

Louisiana, Arkansas and Florida Conventions met December 5th.

**SERIES OF SERMONS ON BIBLE  
REVIVALS**

By Ben Cox

The Revival Under Nehemiah. July 5th, 1922.  
See Neh. 1:10.

The revival under Nehemiah carries the longest story of any of these Bible revivals we are studying.

Nehemiah, as you know, was cup bearer to the king. It was a very important office, because the king was in danger of being served poisoned wine sometimes and the man who was the king's cup bearer was charged with heavy responsibility.

Some people had returned from Jerusalem and they had brought the sad news of how things were on the decline. The walls of the city were broken down. Nehemiah says: "They said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach; the wall of Jerusalem also is broken down, and the gates thereof are burned with fire." Then Nehemiah says: "It came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed unto the God of heaven." Like Ezra, the prophet, he cared so much for Jerusalem and the affairs of Jerusalem that bad news concerning the city took away his appetite.

The first remedy he followed was that of prayer. "I prayed to the God of heaven." He went right to headquarters at once.

It is interesting to note that after the revival under Zerubbabel we read of no more idolatry amongst the Jews. It took a very severe lesson to teach them, but they finally learned their lesson well and abided by it.

Nehemiah not only prayed but he planned. He planned for four months before he had his program ready. I think he followed the right course. Many of us make the mistake of making the program first and then praying about it. I am thoroughly satisfied that one reason numbers of our prayers are not heard and answered is because we plan first and pray afterwards, instead of following the order that Nehemiah followed. We are very prone to make blue prints for the Lord and then take them to Him. We prescribe and then pray, and tie up the Lord with red tape, so that it is impossible for Him to help us. Many people are not saved because they plan instead of pray. They have heard that somebody has been saved by seeing a great light somewhere or doing some other unusual thing and they have decided that if they are saved at all, they must be saved in just that way. So it sometimes is in receiving blessings in the deeper spiritual life. We hear of somebody's experience and we are waiting for just that kind of an experience, and are not willing to receive the Lord in the Lord's way and in his own time. When we really place prayer first the Lord answers our prayers, but His answers are sometimes diametrically opposed to our prayers. Somebody has given us a piece of verse on this. These verses helped and stayed me through a night when everything seemed dark. Problems had arisen, perplexities had come. I was perplexed and stunned as never in my life. I could not understand why things had happened as they had. Not a wink did I sleep that night, but by my bed was this poem. I read it over and over and memorized part of it. Perhaps it will help you:

I asked for bread; God gave a stone instead;  
Yet while I pillow'd there my head  
The angels made a ladder of my dreams  
Which upward to celestial mountains led,  
And when I woke before the morning's beams,  
Around my resting place the manna lay;  
And, praising God, I went upon my way,  
For I was fed.

I asked for strength; for with the noontide heat  
I fainted, while the reapers, singing sweet,

Went forward with rich sheaves I could not bear. Then came the Master, with His blood-stained feet And lifted me with sympathetic care; Then on His arm I leaned till all was done, And I stood with the rest at set of sun, My task complete.

I asked for light; around me closed the night. Nor guiding star met my bewildered sight; For storm clouds gathered in a tempest near, Yet in the lightning's blazing flight I saw the way before me straight and clear. What though His leading pillar was of fire, And not the sunbeam of my heart's desire? My path was bright.

God answers prayer; sometimes when hearts are weak

He gives the very gifts believers seek, But often faith must learn a deeper rest And trust God's silence when he does not speak, For He, whose Name is Love, will send the best, Stars may burn out, nor mountain wall endure, But God is true, His promises are sure To those who seek.

Yes, we must pray first. First prayer and then the program. Following this order is what has made people great. That is what made Knox great. That is the reason why bloody Queen Mary said "I fear John Knox on his knees more than an army of soldiers." He placed prayer first and program second. Do you?

And so, after planning and making out his program, the eventful day comes for him to approach the king. When he goes into the king's presence the king says "Why is thy countenance sad?" Nehemiah tells the bad news from Jerusalem. Then the king says "For what dost thou make request?" Then Nehemiah says "So I prayed to the God of heaven, and I said to the king—" I like his order here. "I prayed to the God of heaven, and I said to the king—" Many of us make a mistake in this respect. We say to the king before we pray to God. We try to win souls, to do Sunday School work, preach the gospel, run our churches, collect money, but often make the mistake of "saying" before "praying." And then when we do place God first, we are prone to make the mistake of "saying" to God instead of "praying" to God.

An old man was converted in a revival meeting and when the opportunity for testimony was given he said, "Brethren and sisters, I have been saying my prayers for 70 years, but now, bless the Lord, I have learned to pray."

Are we really saying to God or praying to God?

God moves on the king and uses him to provide the means that Nehemiah needs and so he goes to Jerusalem. And so at his exhortation they rise up and follow. They, too, met with opposition. We are told that "when Sanballat, the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn and despised us and said what is this thing that ye do, will ye rebel against the king?"

I am very much pleased with the way Nehemiah meets these scoffers. "Then answered I them and said unto them, The God of heaven, he will prosper us. Therefore, we his servants will arise and build. But ye have no portion nor right, nor memorial in Jerusalem." That is a good way to meet the scoffers now. They go on with the work, holding a trowel in one hand and a weapon in the other, and the scoffers keep on giving trouble. In Neh. 6, we read: "Samballat and Geshem sent unto me saying, Come, let us meet together in some one of the villages in the plain of Ono. But they thought to do me mischief." Nehemiah wisely responds: "I am doing a great work. It is a great work for it is God's work, and we have 'no time' to come down to the scoffers."

And so as a glorious result of this revival, the Word of the Lord was magnified, the building of the temple went on and Godly living was en-

couraged. Many had been guilty of usury. They were brought to Nehemiah and commanded to restore. That is a very important thing, too, in revival seasons. One wisely says "We need more restoration and less tears." When Zacchaeus came to Jesus he said "Lord, if I have taken anything by false accusation, I restore it four-fold." Under Moses, the law said "He who steals a sheep shall restore four-fold." Zacchaeus seems to place himself on the level with the sheep thief. "I will restore four-fold. If you are really anxious for a revival, you must have the spirit of restitution.

**A CORRECTION**

Mr. S. E. Travis sends the following as the correct copy of a part of resolution adopted by the Baptist State Convention, to replace the corresponding part recently published in the Record:

"Fifth. That said Education Commission be and is hereby authorized, empowered and directed to provide, out of the 75-Million Campaign Fund allotted to the Womans College and Blue Mountain College or otherwise as in its discretion may be deemed best, the sum of \$10,000 per annum for said Mississippi Woman's College and \$10,000 per annum for said Blue Mountain College and to pay over said amounts to said colleges respectively, to be used by them in securing faculties and meeting such requirements as will enable them to be admitted to such "Approved Class" of colleges, this provision to remain in force temporarily and until a campaign can be inaugurated and the last named colleges standardized as herein provided for the said Mississippi College. This paragraph of this resolution is not to be understood as changing the pro rata distribution between the colleges arising from the 75-Million Campaign Fund as heretofore ordered or as committing this Convention to any pro rata distribution as between the colleges of the proceeds arising from any campaign that may be hereafter inaugurated."

Sincerely yours,  
S. E. TRAVIS.

**WHAT SHOULD THE BOARD DO?**

There are some features of the annual meeting of the Foreign Mission Board to which I desire to call the attention of the reader.

1. In making out our budget for expenditures on all our far flung battle lines, for the year 1923, we were in sore straits. We cut down our programme heavily, and still, we were not entirely agreed on how much we should spend for 1923. Most of the states are falling off in their gifts to the 75-Million Campaign, and consequently to Foreign Missions. Some thought receipts would get better. Others thought they would not. We finally adopted a budget which launched us, in faith, on securing \$300,000.00 more than, in cold figures, we could count on, and still this is \$500,000.00 less than we are running on this year. How would you have voted, dear friend, had you been in my shoes? I voted for it. We look to God and the brotherhood to relieve the situation. Dr. Love placed the responsibility for this budget on the members of the Board, as it should be, and urged us to plan to keep the Board out of debt.

2. Mississippi is increasing her gifts. Instead of falling off we are doing better. We are among the few states that are. We are ahead of where we were this time last year with bright prospects of getting still further ahead. If all the states will come up like Mississippi we will be happy when the Baptists gather in Kansas City next May.

3. There is no secretary in all the South, who treats the Foreign Mission Board in a more princely way, than our own Dr. Gunter. Very few of them can walk by his side in this matter. Let it be said to the credit of Mississippi Baptists, we accepted the division of the 75-Million fund as suggested by the committee. Dr. Gunter

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is regularly sending in, month by month, the portion for Foreign Missions. I wish I could say this of all the secretaries.

4. A quiet gentle young lady appeared before us to offer \$130,000.00 for Foreign Missions. What a pleasure it was to grasp her hand and to praise God for such concern for saving a lost world.

I. P. TROTTER.

Sardis, Miss.

## GOD'S WORD AND CHURCH LOYALTY

By R. L. Breland

The matter of Loyalty to God's Word is a timely subject. Many worldly-wise men sneer at the scriptures, denying the authority thereof; others declare that Jesus Christ, our Savior, was merely a super-man—not divine, not really God, and still others speak of God, the Father, as only a force or influence, without personality and therefore he has no real control over the affairs of the universe. So a study of the Bible with its relationship to the church with special emphasis upon loyalty thereto with a scriptural sanction is very much in place.

I.—Let us discuss briefly three words found in the subject, viz: God's Word (the Bible), Church and Loyalty—emphasizing specially their relation to each other and our obligation to be loyal to each in its place. They are closely related and inseparable when properly understood.

(1) The Bible is the word of God as surely as if He was here on earth in person and speaking the words into our ears in audible tones. (a) It was written by His own will: "All scripture is given by inspiration of God", 2 Tim. 3:16; "Knowing this first, that no prophecy of the scripture is of any private interpretation . . . but holy men of God spake as they were moved by the Holy Spirit", 2 Peter 1:21,22. (b) It is the last word in controversy as we learn in Rom. 3:4: "Let God be true and every man a liar"; as also in John 17:17, "Thy word is truth". (c) The word is sharp and powerful as we read, "I am not ashamed of the gospel of Christ, for it is the power of God", etc., Rom. 1:16; and we read again in Heb. 4:12, "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart". (d) God's word is our light. "Thy word is a lamp unto my feet and a light unto my path". Ps. 109:105. "The entrance of thy word giveth light."

I love Thy Word, O God;  
Thy Truth it is to me.  
And guided by its precepts,  
Dear Lord, I'll ever be.

I love Thy Word, O God;  
Thy will to man is given.  
It tells me how to live on earth  
And how to get to Heaven.

(2) The church is God's organized representative on earth, a child of the Bible, for it alone tells us of the church. So at once we see the vital relationship between God's word and His church. What does God's word tell us of the church: (a) It tells us that it was built by Christ—"Upon this rock I will build my church". Matt. 16:18. These are Christ's own words. (b) It was purchased by His life—"As Christ loved the church and gave His life for it". Eph. 5:25. (c) It is the body of Christ and we are members thereof individually, so that Christ is still incarnate in the church—His body—"And gave Him (Christ) to be the head over all things to the church, which is His body". Eph. 1:23. From the same scriptures we learn that Christ is the head and sole law-giver of the church. So then we can easily see how that there is a close and beautiful relationship between Christ, His word and His church, and why the thread of loyalty

to the church according to God's word is absolutely necessary.

I love Thy church, O God;  
The place of Thine abode,  
The place my dear Redeemer bought  
With His own precious blood.

I love Thy church, O God;  
The place where Christians meet  
To learn to do Thy holy will  
And worship at Thy feet.

(3) Loyalty in its simplest terms means doing God's work, through God's church, according to God's word. Any loyalty that falls short of this is disloyalty. A priest was asked his interpretation of a certain passage of scripture. He replied: "I have no interpretation, but the church teaches it so and so." This was loyalty all right—loyalty to a creed, a church—but it was disloyalty to God's word. One may be loyal to his friends and yet disloyal to the truth, or he may be loyal to a faction or party and disloyal to the state or nation; even so, many are scrupulously loyal to denomination, creed or church, but not according to the plain teaching of God's word. This is disloyalty of the vilest sort. Loyalty to the church can only be in accordance with God's word.

II.—Giving expression to our loyalty. To be worth anything loyalty, like everything else, must have avenues of expression—"Faith without works is dead", and so loyalty without expression is disloyalty. Some of the avenues of expression of loyalty: (1) To be a scripturally loyal church it must be loyal to itself—attend its services, aid its pastor, support the work, pay its pledges and vows and be faithful to every duty. (2) To be a loyal church it must be loyal to the doctrines, for it is the "Pillar and ground of the truth." 1 Tim. 3:15. If the church fails to stand for the truth and His doctrines God has no other plan. Some of the doctrines for which a loyal church MUST stand: (a) The authenticity of the Bible as the inspired word of God, without mixture of error or untruth. (b) It must stand for a real, all-powerful, all-wise personal God, who has personal control over every person and thing in the universe. He is God of all or He is not God at all. (c) A loyal church must stand for a divine—human Christ—the Son of God, the Son of man—who died, rose again from the dead, and ascended up to Heaven where He ever liveth to make intercession for us. (d) The doctrine of the fall of Adam from his former state of holiness, and with him the whole human race, and man's hopeless condition, and God's offer of mercy through Jesus Christ who is an all-sufficient Savior to all who believe on Him. (e) It must stand for the personal responsibility of the individual, salvation by grace alone through faith, a personal obedience in accord with the teachings of the Bible, the absolute Lordship of Jesus Christ, the eternal happiness of the saved and the everlasting punishment of the impenitent. These are but a part of the declaration of faith for which the church must take a definite stand if it is to be loyal to God's word, but sufficient to give an idea of the field to be covered. (3) To be a loyal church it must be a going church. "Go on, go on, go on", is the message of the Book to the church. "Go teach all nations." "Go ye into all the world." Inactivity is not hinted in the Bible when referring to the Christian life. They are commanded to "stand", to "walk", to "run", but never to sit or lie down. When progress ceases decay sets in. It is either forward or backward. Go "To the uttermost part of the earth" is the King's command. Any other policy is disloyalty and death. A little more than a century ago the Baptist denomination split half in two over the mission question. One half said go, the other said no. Today those who refuse to go are but a memory, less numerous than when the split came; those who took God at His word and went into all the world are multiplied a thousand fold.

(4) To be a loyal church it must be a growing church. Daniel saw the church as a small rock hewn out of the mountain. It grew and filled the whole earth. God's promise is that it shall not die. Unless it grows it decays, hence disloyal. It is a sin against God for a church not to grow in grace, knowledge, influence, power and numbers. God's church is a growing church. Others are not God's churches.

III.—God's promise to the loyal church. (1) It has the promise of His presence, "Go . . . and lo I am with you all the way even unto the end of the age." He does not promise to sit with us, but we must be going, growing, making disciples, preaching, if we are to have His presence. (2) It has the promise of power if it is loyal. "And ye shall receive power", (Acts 1:8) was a promise if His commands were obeyed. Paul said: "I can do all things through Christ who strengtheneth me." We can have just as much power as we are willing to pay the price to receive. God and one willing, redeemed person is all-powerful. (3) It has the promise of triumph over all foes and an abundant entrance into the "Father's House. "Be thou faithful (loyal) unto death and I will give thee a crown of life." "Who is he that overcometh the world but he that believeth that Jesus Christ is the Son of God." "To him that overcometh will I grant to sit with me in My throne even as I also overcame, and am set down with My Father in His throne." Every foe shall be conquered and then Jesus is to come and "Receive us unto Himself." "So shall we ever be with the Lord."

Let us be loyal to the church, loyal to His word, fight the good fight of faith, get into the battle, be in at the victory and share with our Savior the glory of the final triumph. Amen!

From over hill and plain,  
There comes the signal strain,  
Tis loyalty, loyalty, loyalty to Christ.  
Arise to dare and do,  
Ring out the watchword true,  
Of loyalty, loyalty, loyalty to Christ.

On to victory, on to victory;  
Cries our great Commander, "On".  
We'll move at His command,  
We'll soon possess the land,  
Through loyalty, loyalty, yes loyalty to Christ.

Brother J. G. Chastain writes: "I wish to congratulate Hazlehurst on capturing Dr. O'Kelly. He was one of our strongest Florida pastors, and we shall miss him. Maybe it won't be wrong for me to state that he is a kinsman of mine. I am proud of him."

The Raymond church has the material on the ground for renovating their building. The capacity will be practically doubled and they hope to be in it in sixty days with all debts paid.

Prof. Calinowsky of Mississippi College led the choir at Clinton on Thanksgiving day in an anthem which he had written. It is a musical rendering of one of the Psalms and the congregation was delightfully impressed with it.

In making out your budget for the coming year, which will be done in many churches during this month, be sure to put the Baptist Record in, for there is no investment which will bring greater returns to the individual Christian and to the cause.

Mr. W. M. Kethley, an alumnus of Mississippi College and postgraduate student of Columbia University, on November 29th took as his bride Miss Elizabeth Brooke Hunter of Greenwood. They make their home in Jackson, where Mr. Kethley is teaching in the High School.

## The Baptist Record

PUBLISHED EVERY THURSDAY BY THE  
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING  
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY  
P. I. LIPSEY, EDITOR

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**RENEW PROMPTLY:** Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

**Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.**

### HUNDRED PERCENT EFFICIENT

In the fourth chapter of Ephesians Paul speaks of the various agencies for "perfecting the saints unto the work of ministering. That is our text and the subject fits it: A hundred percent efficient." We hear a great deal about church efficiency. But we had just as well get it established in our minds that church efficiency must begin with and forever depend on individual efficiency. We also hear a great deal about enlistment and it is a very necessary item in practical Christianity and ecclesiology. But enlistment is just the beginning. It is just getting started on the way to efficiency.

There is a slight tendency in some quarters to resent what is regarded as a disposition to meddlesomeness on the part of outside agencies and expert specialists who come to us with urgent programs, and courses of training, and plans of improvement. This resentment is all wrong. It takes a great number of helpers to bring us to be one hundred percent efficient. It takes apostles and prophets and evangelists, as well as pastors and teachers for the perfecting of the saints unto the work of ministering, Eph 4:11-12.

There is nobody who can take the pastor's place in the leadership of his people or in teaching them the word of the Lord. But no pastor can furnish his people all they need to know or train them for all they need to do. Nothing can or ought to supplant him in his position as the nearest to them and most necessary for them in the development of their spiritual life. But nobody will ever be adequately educated or trained who goes simply to a one teacher school. There ought to be no conflict between the agencies for the development of God's people, but thorough co-ordination and co-operation. Paul says to the Corinthians, "All things are yours whether Paul or Apollos or Cephas." The enlistment man, the Sunday School man, the B. Y. P. U. man, the returned missionary, the W. M. U. secretary; any church will be the richer and the members more efficient for a visit from these, and the training they give.

Now we want to say with all modesty and yet with all boldness, if your people, the members of your church are not getting and reading The Baptist Record, they will never become one hundred percent efficient in the Lord's work. Here every department in which experts figure is featured. Every means for the expansion and training of our people is brought under contribution. Brother Pastor, if some of your members are not reading the Record they are suffering arrested development. You may think they are active members but they are simply jumping around like a cork in the eddy of the stream. They are not getting anywhere. They are out of the great current which marks the progress of the kingdom of God. They will sooner or later be gathered with the drift wood or be on the trashpile, stranded on the shore. Who is responsible for this?

### STATIC AND DYNAMIC

Some time since we were accustomed to hear semi-occasionally a preacher who was very fond of talking about "static" and "dynamic". We had a suspicion he had borrowed somebody's thunder and didn't know exactly how to make it work, but he managed to make it rattle around in rather poor imitation. He may have been reading some books which he didn't digest very well, and was guilty of illtimed but inevitable eruptions. Anyway we did not very well get at what he was driving at and gave it up in some perplexity if not pity.

But one day we found a big truck in a bad mudhole and heard it growling and grinding its teeth in an enraged but vain effort to free itself. Somehow as we looked and vainly wished we could help it out, those words "static" and "dynamic" came floating across our mental horizon. Or were they just flung up with the mud that those spinning wheels flung at us? We pondered and wondered: Is that thing "static" or is it "dynamic"? Or is it both, or neither one? And as we pondered, after the fashion of the man in Poe's Raven, the fellow in the cab of the truck turned off the "juice" and took his foot off the low gear and said, "Say, Mister, will you do me a favor?" So I said I would if I could. "Well", said he, "as you go into town tell the boss at the shop to send a block and tackle out here quick". And I did. And the block and tackle was soon set in operation and he yanked that truck out of the mudhole in a jiffy.

And my theological faculty began working again and those words "static" and "dynamic" came back and I began to see a place for them. I noticed that he fastened the block and tackle to a very substantial tree, and then he started something pulling on it. There was a tree at one end, four big mules at the other end and the stalled truck at another angle and there was forthwith something doing. And I observed that the tree was static and the mules were dynamic and together they pulled the truck out of a hole. Surely nobody would complain of the tree for being static and nobody said "Whoa!" to the mules for being dynamic. Surely in our religion there is a place for the static and there is need for the dynamic, and neither is of any use without the other.

I am glad there are some things in religion that are fixed and immovable. Somewhere you have read, Forever, O Lord, thy word is settled in heaven. It is good to have a sure word of prophecy. For if the foundations be destroyed, what shall the righteous do? It is good that there is one who is without variableness or shadow that is cast by turning. It is good to think of Jesus Christ who is the same yesterday, today and forever. Our God said, I Jehovah change not, therefore ye sons of Jacob are not consumed. It is great that there are some things we learn today which remain true and unshaken tomorrow. Wherefore receiving a kingdom which cannot be shaken, let us have grace by which we may serve God acceptably. It is the unchanging truth and grace of God that are static. It is the Holy Spirit which is dynamic. And together they have pulled us out of many a mudhole.

### PERFECTING OF THE SAINTS

There is more than one word in the New Testament which is translated perfect, either as a verb or an adjective. The ordinary concordance will not show the difference; neither does an English translation. And yet these words present a different point of view. One represents the finished product; the other represents the process and something of the method. The one used at the head of this article represents a process and it is an interesting process. This particular word is not a verb, nor adjective or particle, but a noun. Perfecting here is the process of bringing the saints, God's people, to

their foreordained condition and estate, that of being exactly suited to the use that God has for them in his purpose and work.

The history of the word goes a long way back; and corresponds fairly well to the popular phrase "just now"; as we sing "Come to Jesus, just now". You also hear people say fix it "just so"; or it must be "just so". This means that it must be fixed exactly this way. It must be arranged exactly to fit. The root of the word is exactly our word "art", which means the ability to arrange things with precision and correctness according to their real purpose and nature. Any one who can do this is an artist. Not an artist in any narrow sense, but in the broadest sense, to show fitness, correctness. Our word "adjust" comes nearer expressing the original meaning than perhaps any other. We say that a thing is adjusted when it is put in its exact place. A matter is adjusted when it is settled right. The root of this word is seen also in our word "aroma", the pleasing effect of bringing out the fragrance of certain materials by artistic combination. The same root is seen in the Latin verb "plow", our word "arable", which is the nice process of putting the soil exactly in the place where it ought to be, the work of an artist in his line.

But let us get back to the New Testament use of the word. It is not always translated perfect or perfecting. For example you read in Mt. 4:21 and in Mk. 1:19 about James and John "mending their nets". That word mending is the same as in other places is translated "perfecting" and helps you to understand what it means. They had been using their nets for fishing. Nets, like everything else we use, have a way of getting out of order and need fixing up. So they were getting them in shape for use again, patching them and getting everything ready when the time for another draught comes. This need of fixing up may be because of use, or it may be due to lack of use. If nets have been lying up a long time, they will need to be overhauled, or perfected, before they are put down in the water. Putting on a patch is a nice work of art, as you will find when you have snagged a hole in your trousers. And the idea of artistic ability is never lost sight of in using this word. It might be said in passing that the Greek word bread (artos) indicates that the making of bread as well as plowing was a work of art.

Now this mending business is a very necessary part of the Christian life and work, and it takes one who is somewhat of an artist to do it. For example Paul writes to the Thessalonians (1 Thes. 3:10), "Night and day praying exceedingly that we may see your face and may perfect that which is lacking in your faith". Their faith seemed, like the nets to need some mending, to have some patches put on it, to put it into good order. Again in Gal. 1:6, Paul says, "If a man be overtaken in any trespass, ye who are spiritual restore such a one". The word "restore" is the one we are studying, so often translated "perfect" or make perfect. So many of our people need to be sent to the repair shop. Unless they go to the repair shop they are likely to go to the scrap heap. It is the business of those who are spiritual to get busy with them and get them in shape to be back at work. Many of them can be patched up. But it takes the hand of an artist to do it right.

God himself does this work of perfecting. You will read in 1 Pet. 5:10, "And the God of all grace, who called you unto his eternal glory in Christ, . . . shall himself perfect, establish, strengthen you". One of the most beautiful passages in all the world is found in Heb. 13:20, "Now the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of an eternal covenant, even our Lord Jesus, make you perfect in every good thing to do his will". You will notice the perfecting is always with a view to use and service; as in Eph. 4:12 you read, "Perfecting the saints unto the work of ministering".

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This perfecting includes also the adjusting of Christians to one another and fitting them artistically and harmoniously into one plan and purpose and body. In 1 Cor. 1:10 Paul says, "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye speak the same thing, that there be no divisions among you; but that ye be perfected together in the same mind, and in the same judgment". This is in accord with his desire that the Ephesians be "fitly framed".

It would be interesting to follow this word further where Paul says to Timothy, "All scripture is given by inspiration of God and is profitable, . . . that the man of God may be complete (perfect), completely furnished unto every good work". And then on into the larger sphere of God's working, for we read in Heb. 11:3, "By faith we understand that the worlds (ages) have been framed (constituted, fitted together in their places, perfected) by the word of God". Here is a large canvas on which the artist hand of God is seen, the balancing of worlds, the ordering of their courses, the superintending and guiding of their activities, the working out of their purposes. It is the same word used with reference to the worlds that is used in the prayer for the individual Christians that God may "make them perfect". He speaks of the worlds in the eleventh chapter and of the Christians in the thirteenth.

We cannot pass this word without one other use of it: Out of the mouth of babes and sucklings thou hast perfected praise. We have heard of "junior choirs" and children's choruses. Here is one that surpasses all the rest. Here is the Master artist who constituted the worlds and set them singing in their orbits. Here is the One whose holiness and majesty and goodness sets the angels aglow with song. Here is the One before whom all creation bursts into praise, taking in hand to bring out and bring into harmony the voices of the multitude of little children. Every lip becomes vocal and all the voices are brought into unison and harmony, and the swelling, rolling volume of song fills the heavens. This is what Jesus calls perfecting praise. A majority of the human race die and go to heaven before coming to the years of accountability. What a chorus they make in heaven. Praise reaches its greatest height in this.

Not until the Constitution of the State is changed can any Mississippian give by his last will any money or property to any religious, charitable or educational organization. But there is one way in which this object can be accomplished. One may deed property or give money to a religious organization now, retaining a life time interest in it or income from it.

The special session of Congress which has just come to an end didn't get far with the anti-lynching bill owing to the filibuster by the Democrats. The proposition to lend money to the Liberian government fell through. The ship subsidy bill passed the house but could not make it through the Senate.

In reading a number of Methodist exchanges and Baptist exchanges, one is struck with the use by the former of the word methodism to indicate the sum of Christian activity, while the latter constantly employ the phrase, The kingdom of God. Take your choice.

Rev. Fleetwood Ball was elected secretary of the Tennessee Ministers Conference for the 26th consecutive time, and he's young yet.

Texans are boasting their present Governor, Pat Neff, as the next Democratic candidate for President of the United States.

The return of Turkish rule in Adrianople was marked like that at Constantinople by prohibition of alcoholic liquors.

### SOME THINGS TO THINK ABOUT

The Baptist Convention Board of our state is called to meet December 12. Every meeting of this Board is important, because the program and plans for our denominational work are laid for the following year. As I see it this coming meeting is of unusual importance because of the fact that our collections were smaller this year than for the past two years. This may necessitate some change or changes in our work, in order that our work may go forward. All of us I am sure desire to do the very greatest work possible with the means that we have at our disposal. For this reason I offer the following suggestions:

First, that we take plenty time to give due consideration to every phase of work which will come before us. At previous meetings there has been a tendency to rush the work and get through. I think two reasons may be given for this: First, every member of the Board wanted to return to his other work; second, that all desired to save the Board as much money as possible on expenses. We need to do this, yet we need to keep in mind that in the final outcome of the work we may spend even more by hurrying to get through and thereby failing to give due consideration to the work.

Second, that we give due consideration to changes which will very likely be suggested with regard to both setting the salary of our brethren employed by the Board and changing or altogether abandoning the present method of our field work. A number of our pastors have been compelled to have their salaries changed in order to meet the new situation they confront on their field of work. Some believe that some change in this respect is needed in regard to those working for the Board. Some think it will be necessary to change our plan of field work or abandon it altogether in order for us to go forward in our work. I am of the opinion that it will be time well spent to give each member of the Board plenty time to speak out his convictions on these matters and give his reason for suggesting a change. The Bible says, "In the multitude of counsellors there is safety". We need to keep on the safe side. I am one who believes Baptists can talk and pray themselves together on their programs and plans.

Third, in the appropriation of money for pastoral support and the building of houses of worship we should give special attention to the location of such churches. If a church is located near another Baptist church, it will be of no profit to our denomination to help support their work. In many places in our state there is a need for small churches near each other to consolidate and build up a strong church. I fail to see the wisdom in having a number of small churches in one large community and some of these churches having to receive help from the Board. This is true in some cases where the Board is now helping pay pastors' salary.

Fourth, we need to spend much time in prayer. All who were present at our meeting two years ago recall how earnestly we prayed for our Father to lead us to the right man for Secretary. We left the room that night feeling that our prayers were answered. Two years have passed by and we are still confident that the Lord led us to elect the man who has proven to be one of the very best Secretaries in the South. This same Lord will lead us in all of our plans in carrying out his commission.

### A MEMBER OF THE BOARD.

Tennessee Baptists postponed for a year the decision of the question of moving headquarters from Nashville to Chattanooga.

Make your plans to attend the Organized Class Conference at Hot Springs, Ark., January 16-18.

### SECOND SOUTHWIDE ORGANIZED CLASS CONFERENCE

Hot Springs, Ark., January 16-18

Banners will be given as follows: One to the state having the largest delegation (outside of Arkansas), one to the state having the best delegation considering distance traveled, and one to the class in Arkansas making the best showing. We want one of those banners for Mississippi.

From more than one place we have recently heard of efforts, apparently successful, to tie up Baptist churches to an agreement by which they are obligated not to hold a meeting of their own, but to work only for and in a union meeting. Now it is the privilege and right of a Baptist church to hold any kind of a meeting it wishes, but it is certainly not the part of wisdom to haggle itself so that it cannot hold any kind of meeting that it wishes or needs. The church that promises not to engage in any meeting of its own is in danger of committing suicide.

We had something to say recently about a Methodist preacher in Nebraska who was retired against his will by the bishop because he disputed the things in the Bible which he didn't like. How far this rottenness has gone may be seen in the fact that the New York Christian Advocate condemns the action of retiring him and the Western Advocate says he "was tactless in presenting his views of the Bible".

Pastor J. H. Lane of Central church, McComb, dedicated the new church building last Sunday. Dr. R. B. Gunter preached the dedication sermon. The building is beautiful and splendidly arranged to use all the space. The building cost about \$20,000. The church began a meeting Sunday night with Brethren Frazier and Jelks of the Home Board conducting the meeting. The church gave the pastor a vacation to go to Europe, his sons paying the bill.

Judge D. M. Miller of Hazlehurst retires from the bench on January 1st. The judicial office in Mississippi boasts many illustrious names whose honor has kept the ermine immaculate. Among them the record of Judge Miller stands out conspicuously. He will resume the practice of the law in his home town.

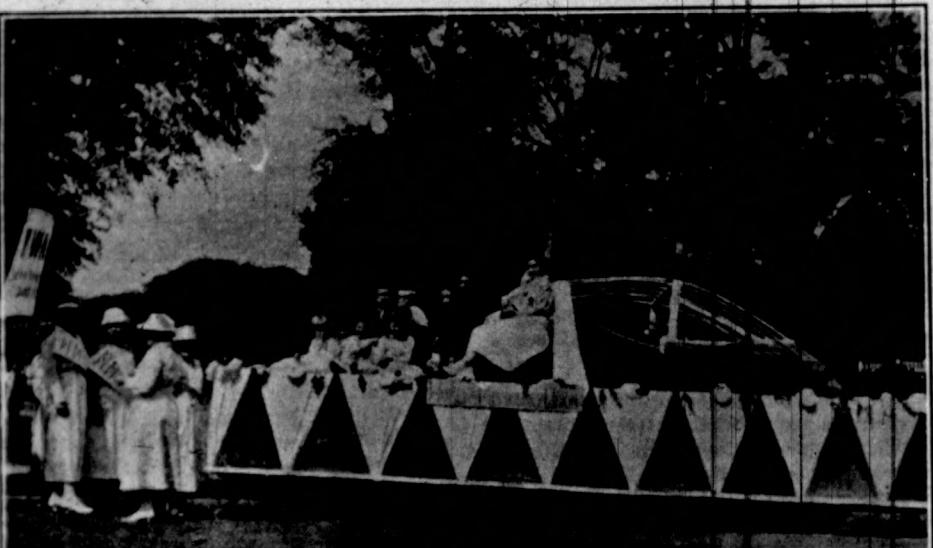
Judge F. W. Hewitt was re-elected superintendent of the First Church Sunday School, McComb, Sunday. There were five hundred present when he was elected and he set to work to have 1,000 present at Sunday School. Last Sunday they had 1,020. This church has plans to build a large auditorium and they will soon have it up.

The editor was with Pastor J. L. Low and his people at Richton last Sunday. They are a live group of saints and are growing every way. This is evidenced by this fact among others that they have arranged to put the Baptist Record in their budget that it may go to every family.

A gentleman who has done extensive advertising in the Baptist Record and elsewhere said to a crowd recently that he had received twenty responses to his advertisement in the Baptist Record to where he got one from an insertion in the Memphis and New Orleans papers.

November 30th issue of the Watchman Examiner is a book number and is a success. It is not filled with pictures and advertisements, but really tells you about a multitude of books.

The barley crop in Armenia last year was doubled wherever American tractor plows were used.



SCENES FROM THE BAPTIST DAY PARADE

October 20, 1922

The top picture is the W. M. U. float and the bottom picture is the Orphanage float. These beautiful floats escaped the local photographers, but were taken by Mr. Frank E. Burkhalter of Nashville, Tennessee, who was an interested visitor at the Baptist celebration, and we are indebted to him for the photographs from which these cuts were made.

## THE VOICE OF THE SHEPHERD

'Twas just at the hour of twilight,  
The Shepherd was counting his sheep,  
One little lamb was missing;  
The good man fain would sleep.

The companion who waited nearby  
Said, "Find it tomorrow if you can,  
If not, what is one among so many?"  
But the Shepherd searched from "Beer-Sheba to

Dan."

He searched till the early morning hours,  
Calling so gently, for the little lost one,  
He found him caught in the bramble  
And returned ere the rising sun.

A Father of wealth and great fame  
Divided his substance between his sons,  
One stayed at home and grew rich,  
The other wasted his heritage on the Huns.

The prodigal remembered his father's servants  
Were bountifully clothed and fed,  
So he got himself up and journeyed homeward,  
And on fatted calf and stalled ox he was fed.

The elder brothers' heart was eaten,  
By the canker of jealousy and wrath.  
Oh! pity the loveless envious soul  
Whose possessions drive him to the downward path.

His sin against brotherly love is great;  
He needeth more the Master's grace.  
I'd rather be the prodigal on the final day,  
When I meet my Master face to face.

See, Mary of the lovely luxuriant hair!  
Humble and penitent doing a slave's task.  
Giving her best,—the costly ointment—  
And because she loved most, gained what she asked.

Create in me a clean heart, O God!  
Was the burden of Mary's soul.  
Christ divining her motive,  
Gave her peace—and heaven for a goal.

The proud Simon in self-righteousness  
Scorned to bathe the feet of the Christ;  
He let pride rob him of his noblest deed,  
His opportunity for serving the Lord, All-Highest.

Was the Pharisee more righteous than Mary?  
The All-seeing eye alone, knows the motive behind the deed.  
"An humble and contrite heart  
Thou wilt not despise"—Indeed!

Christ is the Shepherd of the ages;  
He's yearning o'er "lost sheep" all around.  
There's e'er less rejoicing o'er the Ninety and nine,  
Than o'er the one that was lost and found.

Oh sinner! so it is with you;  
You are a wayward Mary or a prodigal son.  
But God, the great heavenly Father  
Calls you, to come home, lonely one.

"Turn ye, turn ye from your evil ways,  
For why will ye die," He said.  
By grace ye are saved thro' faith in Him,  
For your sins He has already bled.

Oh! why will ye die, when ye might be saved  
By surrendering your whole heart unto Him.  
Now is the time to decide it now!  
Tomorrow—who knows?—Tis but future dim.

(Written after studying and meditating upon the Sunday School lesson—Nov. 19, 1922.)  
INA ANDREWS LANGSTON.

## DOES THE DISPENSATIONAL TEACHER TRY TO GET RID OF ANY PART OF THE BIBLE?

By A. D. Muse

In an editorial in the issue of Baptist Record of Nov. 2 you say, of 2 Tim. 2:15: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." There is a group of people who want to divide up the Bible into various ages, or dispensations, showing that one part of it is intended for one age, and another for another. That is just one way of getting rid of what they don't like in the Bible."

Does the Bible itself warrant an age, or dispensational division and application of the word? If so, that disposes of the whole matter. If it does not, that disposes of the matter with me.

In the Jerusalem counsel James said, "Simon hath declared how God at the first (For first time, wrong reading) did visit the Gentiles to take out of them a people for his name." Acts 15:14. Now this evidently marks a division of time, or a dispensation. For there is a period clearly set forth as the day, or age of the Gentiles. Paul says, after his sermon in Antioch of Pisidia and the Jews saw the multitude come, they were filled with envy, and spoke against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold and said, it was necessary that the word of God should first have been spoken unto you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

He then quotes from the prophecy of Isaiah, 42:6,7, to prove the mark of this time: "I have set thee to be a light of the Gentiles . . . And when many of the Gentiles heard this, they glorified the word of the Lord: and as many as were ordained to eternal life believed." Acts 13:44-48. Again, Paul says "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." Rom. 11:7. Then he quotes Isa. 29:10 to prove this mark of time. Then he quotes Ps. 69:22 to prove this mark of time, "I say then have they stumbled that they should fall? God forbid; but rather through their fall salvation is come unto the Gentiles for to provoke them to jealousy." V. 11. Now here is a marked time of the Gentiles. Here the Apostle Paul applies certain prophecies of Isaiah and of David to this time only.

Thursday, December 7, 1922

## THE BAPTIST RECORD

Now there is warrant number one.

Now James tells just how it is to close: "After this I will RETURN and will build AGAIN the Tabernacle of David which is fallen down: and I will build again the ruins thereof." Acts 15:16. Here James in proof of the close of this Gentile age uses the prophecy of Amos 9:11-12. Here is warrant number two for division of ages and application of certain scripture to certain ages.

Paul speaks of this age of the time of the blindness of Israel. "Blindness in part is happened to Israel until fullness of Gentiles be come in." Rom. 11:25. Now the Lord Jesus in speaking of this blindness in the thirteenth chapter of Matthew, quotes from Isaiah's prophecy, 6:9,10 to prove it. Now here we have warrant number three, and that by the Lord Jesus himself, applying certain scripture to certain times, ages, or dispensations.

Now Moses' law of evidence is: "At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death." Deut. 17:6. "The testimony of two men is true." Deut. 19:17. The Lord Jesus accepted this law of evidence in the eighth chapter of John and rested His case on it. Greenleaf's law of evidence is that "Any one well established fact is as sufficient as a thousand."

But let us continue. Take "That day", "The day of vengeance", "The day of the Lord", etc. Let us see if there are not certain passages set off by one or the other of those expressions that will not apply anywhere else. Isaiah 61:1-2 gives a most succinct outline of this age, and its opening and close: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn: In ch. 63:4. "For the day of vengeance is in mine heart, and the year of my redeemed is come." Verse 6. "And I will tread down the people in mine anger, and make them drunk in my fury, and bring down their strength to the earth." Here the day of vengeance and some of the things happening on it, are set forth.

Again: "The earth is broken down, the earth is clear dissolved, the earth is moved exceedingly, the earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon; and it shall fall and not rise again, and it shall come to pass in that day that the Lord shall punish the most high, and the kings of the earth upon the earth. Vs. 19-21.

Again: "In that day the Lord with His sore and great strong arm shall punish Leviathan, the piercing serpent, even Leviathan that crooked serpent, and he shall slay the dragon that is in the sea." Chapter 27:1. For lack of space we must leave off specific passages. But wherever That Day or the synonymous terms given at first are used, they set forth: 1. The day of the pouring of God's wrath upon the wicked nations of earth at the close of this age. 2. The day of the full and complete restoration of Israel to Jerusalem at close of this age. 3. The coming of the Lord Jesus to earth again at close of "That Day" of cursing. That is the day of Jacob's trouble. That is the day more terrible than the earth ever saw before, or will ever see again. It is desolation spoken of by David the prophet. It is the day if not cut short would destroy all flesh. It is the day that for the elect's sake is cut short. It is the day the redeemed of the ages shall be caught up to meet the Lord in the air. It is the day the valley of Hamon-gog shall be given in the land of Israel to bury the dead of Gog. It is the day more people will be killed than can be buried in seven months. It is the day Israel will hire men to go through the land and bury the dead. It is the day the passengers along the Aegean Sea

will hold their noses as they pass through waters along the land because of the stink from the bodies of the dead. It is the day of the opening of the seals of sixth chapter of Revelation. It is the day of the purging of this earth and complete redemption from every mark and taint of sin. It is the day for which the whole creation awaits. And following that day He comes to earth again. To apply the scriptures descriptive of that day to any other period makes them sound ridiculous.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

## BOOKS

It has come to be a favorite method now to study the Bible by books. Our Seminaries and Training Schools consider this a necessity to the equipment of preachers and lay workers. Many of our people want help along this line in the home and in the Sunday School. Smaller manuals have been published heretofore, but Dr. W. E. Denham of the New Orleans Baptist Bible Institute has furnished lately a fuller and better study than any we have seen heretofore. The title is "Synthesis, The Bible by Books", published by the Sunday School Board, a book of 370 pages. Every preacher and Sunday School teacher ought to have this book. It gives a compendious summary of the purpose, contents and origin of each book in the Bible, such as will help every student to get in at the right door and more easily and clearly grasp the contents of the whole. It is the product of Dr. Denham's study and teaching for several years past, and will make a good text book in any of our schools. The author is a graduate of the Moody school and a Th.D. graduate of the Louisville Seminary.

Every specialist ought to embody in some permanent form the results of his life study and experience. This is done by the vigorous and versatile Arthur Flake in a new book just published by the Sunday School Board with the title, "Building a Standard Sunday School." The author is well known in Mississippi and throughout the South, and highly esteemed for his work's sake. This book has twelve chapters dealing with such vital factors as "Standard of Excellence, Church Control, Enrollment, Grading, Baptist Literature, Bibles Used, Preaching Attendance, Evangelism, Teachers' Meeting, Normal Course, Denominational Work, and Records. It is a book of 154 pages.

"You and Yours" is the title of a new book by Guy L. Morrill of the Stewardship Department of the Presbyterian Church, with an introduction by Robt. E. Speer. It is published by Fleming H. Revel. It is a study of stewardship and is so arranged as to be useful in class work. It deals with a subject which lies at the heart of Christian usefulness and which is just now coming in for a great deal of discussion in all church life and activity. The task is well done and the reading of it will give a quickened conscience.

"Endued To Win" is a new book on evangelism by Dr. L. R. Scarborough, Professor of Evangelism in the Southwestern Seminary. There is nothing so vital to our religion as the evangelistic fire, no duty more urgent than keeping alive and active the love of souls, no practice more needed than the effort to win men to Christ. This book is a many-sided study of that great Christian passion. It will fan the fires of zeal, and direct in a wise way the efforts of the reader. For the sake of your own soul and your life's usefulness; for the sake of lost souls, get the book and read it. It is published by the Sunday School Board and sells for \$1.75. Scripture example and method and motive are presented in many brief chapters.

Previous mention has been made of the early appearance of History of the Baptists by Dr. Jno. T. Christian of the Baptist Bible Institute in New Orleans. It is now published by the Sunday School Board, price \$2.50. It is difficult to conceive of so much compressed into 400 pages. Dr. Christian has given almost a lifetime to this study and it has been a passion and joy with him. He has lived in the atmosphere of Baptist History and he writes out of a fulness and with a discrimination and condensation which are hard to match. He has put us all in his debt and Baptists ought to be henceforth better understood and appreciated. He finds them in many lands and in many centuries. He gives also some account of their institutions. Dr. Christian is now writing a history of Louisiana Baptists and we hope he will follow it with a history of Mississippi Baptists according to the tenor of a resolution passed at our recent Convention.

## DENOMINATIONAL SECURITY

The leadership of Southern Baptists need to face the tremendously important matter of making secure the interests of our causes and institutions. Two states, Virginia and Kentucky, are demonstrating in a fine way their ability to make secure the interests of the Kingdom by their budget system. It is reported that around 75 percent of their churches have the 75-Million causes in their budgets and are giving systematically and regularly. This is a great achievement and it should greatly encourage all the other states to do the same.

In practically all of our larger churches and many of the smaller churches in all the states, pastors' salaries and local expenses are on the budget plan and are certain and secure. The same churches ought to and can make the denominational and outside interests as certain and secure as they do the local budget. Every church and pastor should not be satisfied to make the local expense safe and secure, regular and systematic, and let the great Kingdom interests go by haphazard. If as much attention and organization were given to the 75-Million interests as is given to bringing the local expense account up we would be much further up on our 75-Million objective than we are. I press this matter upon the consciences of the brotherhood. Between the fall and spring cash roundups I urge the leadership of the South to seek to make secure the Campaign interests. Our boards and institutions should receive their money as regularly and as certainly as do the pastors receive their salaries.

## Another Thing

There is no more reason why we should furnish our Sunday Schools with literature from the funds of the churches than that we should furnish the state papers to other members of the churches. We have put Sunday school literature in our church budgets; let's hasten to put our state papers in the church budgets and see that one goes to every church member. If we had our state papers going to every Baptist family in the South and had our denominational causes as secure as our local church expenses, we would make advances by leaps and bounds.

## Here is My Program for Southern Baptists

1. Every Baptist a tither and more, based on scriptural stewardship.
2. Every Baptist church on the budget plan with sweeping occasional campaigns of information and inspiration.
3. A Baptist paper in every Baptist home.
4. Every Baptist a soul-winner.

Let's make all of Christ's causes secure in all of our churches. This will please and glorify Him.

All Japanese troops were said to have been removed from Shantung province in China on December 5th. It is added that some matters are still left for settlement.

# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

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 MRS. R. L. BUNYARD, *1st Vice-President*, Canton  
 MRS. F. M. DOUGHTY, *2nd Vice-President*, Shaw  
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## REPORT FROM A NEGRO W. M. U. STUDY CLASS

My Dear Miss Lackey:

You asked for a write-up of one of our mission study programs for Negroes and I will give the one of our last meeting.

Before we do that let me say for the benefit of some who think it hard to do work among the Negroes that we began our work through the influence of the servants in our homes.

We now have a class of seventeen women studying "Talks on Soul Winning", who have books and will take the examination, so they say. We announced it would only be for the women but after one such service, the members of class asked permission to bring their husbands and children and now we have sometimes almost a house full of men, women and children attend. This is the hardest work but by far the most fascinating work I ever did.

At first some of them were skeptical as to our motive in helping them. Now I think we have the confidence and cooperation of all of them. The pastor is a well informed preacher and is not only appreciative of our efforts for his women but asked us to have the white men help the colored men to do their Christian work better.

We are always glad when the Negro pastor can be with us in our study class. He is here only one Sunday a month. Below was our program last Sunday.

Story to Children—"Friday's Footprints"—  
 Mrs. W. H. Thompson.

Devotional by Pastor.

Song by Congregation—(It was their own song, well sung, full of rhythm and melody).

Lesson taught, pupils having Bibles, study books, tablets and pencils.

They gave every Bible reference in lesson using their Bibles, then the teacher drills them on the meaning of the scripture also the lesson itself, finally asking the examination questions, encouraging them to ask questions, which they do, then drilling them on same. Then they write their answers.

Song by Congregation.

Talk by their school teacher on missions.

Prayer by one of their members.

Benediction.

Sincerely,  
 MRS. W. H. THOMPSON, Newton.

## IN MEMORY OF JANIE ANDERSON

It has been some months since our beloved Janie Anderson went Home to Glory. Memory still weaves around her thoughts of what her gracious presence always meant.

Not until very recently did we obtain the following copy of Resolutions that were offered by her home church. We esteem it a privilege to place them in our columns that they may be preserved by her many Mississippi friends:

Miss Janie Anderson

Be it resolved, That we have suffered the greatest shock and loss we have ever experienced in the death of Miss Janie Anderson. We know

that the Lord doeth all things wisely and that "Whom He loveth He chasteneth." We do thank Him that "the future years will reveal to us the meaning of our tears."

To know Miss Janie was to love her. She was so friendly, beautiful, both physically and spiritually, and amiable beyond expression. We can never forget how untiring were her efforts in the instruction of our children in Sunday School and trying to win them to Christ.

"You may break, you may shatter the vase if you will,  
 But the scent of the roses will hang around it still.  
 Let Fate do her worst, there are moments of joy,  
 Bright dreams of our loved ones she can never destroy."

God grant that each one of us here may meet dear Miss Janie one day where there is no pain, no death, no tears, no sadness.

We deeply appreciate the privilege of having known this noble girl. The memory of her devotion to our Savior and His work will inspire us to nobler living and greater service for Him.

We extend to the bereaved mother and sisters our deepest sympathy, assuring them of our love and appreciation of their departed one.

Be it Further Resolved, That copies of these resolutions be sent to the mother and sister at home, Miss Mary, in China, The Alabama Baptist, and that a copy be spread upon the minutes of our W. M. U.

MRS. B. B. HARRIS,  
 MRS. J. W. MOORING,  
 Committee.

Prichard, Ala.

## A BEAUTIFUL HOME-GOING

Mrs. Annie Beatrice Morris, a faithful member of the Woman's Missionary Society of the First Baptist Church of Gulfport, was called, October 19th, 1922, to her heavenly home to join loved ones gone before.

Her faith and years of service, were rewarded in a joyous home-going. She called the loved ones around her for the parting words: Told them not to weep, and comforted them with the assurance, "God will take care of you." Her face was almost transfigured as she said "It is all so sweet. Yes, we shall know as we are known." A pause—then she began to repeat the Twenty-third Psalm. Her voice became inaudible, and the soul took it's flight.

Her departure is our loss, but we humbly bow to the will of God, who has called her to rest from her labors. We deeply appreciate her Christian character and love of service in our Masters kingdom. May God comfort the loved ones with His precious promises.

MRS. LEILIA M. COWLING,  
 MRS. S. S. HENRY,  
 MRS. A. W. AMIS,  
 Committee.

## ZONE 1 MEETING AT CLEVELAND

At the Cleveland Baptist Church on Wednesday November 22nd a very interesting and happy crowd assembled. This being the third meeting of Zone Number 1. The mutual interest was evidenced by the splendid representation from each society included in the zone, namely, Shaw Boyle, Cleveland, Pace and Skene.

We were fortunate to have with us our District Leader, Mrs. M. F. Doughty of Shaw and our Superintendent, Mrs. Guy Waldrop of Merigold.

The meeting was presided over by the Zone Secretary, Mrs. R. H. Adams and devotional by Mrs. L. A. Farmer, President of Boyle W. M. U. The program was given by Boyle Society. A pageant entitled "Medical Missionaries" was given by eight girls; solo by Mrs. B. J. Pitre, "That Sweet Story of Old"; "The Missionary Clinic", by nine W. M. U. members with Mrs. Rabb as M. D.; reading entitled "Bobette" by Mrs. E. V. May closed the program, and we adjourned to meet with Pace in January.

MRS. B. J. DEXTER,  
 Recording Secretary.

It was a special privilege to have with us November 11-19 our College Correspondent and Young People's Leader for the South, Miss Juliette Mather. What a blessing to the 700 or more College girls to clasp hands with this consecrated, untiring and devoted friend of young people. The lives of our college girls were enriched and their responsibilities deepened as they listened to the messages she brought fresh from the heart of God.

Many too, were the conferences she had with these girls whose highest motives are to do service for the King. As she walked and talked with them they were led nearer to the Friend who sticketh closer than a brother.

We hope her visits will not be so far between for she never fails to bring a blessing.

The meeting of the executive board of the W. M. U. is called for Tuesday, December 12, the same date of the State Mission Board.

Beloved, I want to whisper a word in your ear in regard to the visits of our Missionary, Carrie Hooker Chiles Rowe may make in the state. She is so fine and gives such a heart message from her beloved Japan, that every church will want her to come. And she wants to go; so just call for her. But she has no funds to travel or meet expenses while in the home land. So when she comes to you just see to it that her expenses are met. What we say of her is also said of other missionaries in the home land, both men and women. Let us see to it that they are not embarrassed while here.

## B. Y. P. U. Department

"We Study That We May Serve"  
Auber J. Wilds, Field Secretary

### B. Y. P. U. CREDIT FOR SUNDAY SCHOOL NORMAL MANUAL

If you have taken the first two divisions of the Sunday School Manual since the first of January this year you are entitled to a seal for your B. Y. P. U. diploma. You may not have your B. Y. P. U. diploma, but expect sometime to take the B. Y. P. U. Manual which will give you one, you can get your seal for the S. S. Manual and keep it until you will need it. Of course you may have finished the Manual and have your diploma, that makes no difference, you are entitled to the seal for your B. Y. P. U. diploma. Make your request to the State B. Y. P. U. Secretary.

### COLUMBIA'S PLAN FOR COUNTY WIDE B. Y. P. U. TRAINING SCHOOL

Each year for the past several the Columbia church has observed a week early in the year—usually January—for a B. Y. P. U. Training School. During this week the workers go out from Columbia each morning and afternoon to other churches and in that way reach six or eight churches for definite work. This same plan will be carried out this year except in a larger way. Two state workers with a half dozen or more local workers will reach as many churches as possible, and in the churches that cannot possibly be reached in this way, one of the day school teachers in those places will be asked to teach the Manual there. Every church in the county is on the list to be reached and have a week of training done in them. The week this year will be beginning the first week in February.

What it takes to carry out a program like that is to have just one person at the headquarters church that will plan for it and see it through. The pastor or any other interested worker. Miss Jennie Watts is the one in Columbia that is in a large way due credit for their plans, backed of course by the home church.

### PROGRESS IN MARION COUNTY

The Extension Committee of the Columbia B. Y. P. U. is still on the job and report a newly organized Intermediate B. Y. P. U. at Hurricane Creek, with Olus Bass elected President. They started with a membership of thirty.

The fifth Sunday meeting of the County B. Y. P. U. will meet with the Improve church the fifth Sunday in this month. The program will be interesting and helpful. The work in general is moving along nicely.

### REPORT OF THE B. Y. P. U. ORGANIZED AT MOZELLE

Claude Patrick, Corresponding Secretary of the newly organized B. Y. P. U. at Mozelle, reports the following officers: President, A. C. Hollis; Vice-President, Miss Velma Bradley; Secretary, Mrs. C. McDonald; Treasurer, Jack Butler; Pianist, Miss Maye Praytor; B. R. L., Otis Tolar; Corresponding Secretary, Claude Patrick. Miss Maude Lewis of Ellisville organized this Union, and sets a good example for others.

### WAYNESBORO ORGANIZES AN INTERMEDIATE B. Y. P. U.

The Intermediates of Waynesboro have recently been organized, and the Corresponding Secretary reports the list of officers: President, Theo. Peterson; Vice-President, Walton Edmund Gray; Secretary, Ruby Ellis; Treasurer, Maurice Gandy; Corresponding Secretary, Clinton Prescott.

Brother Garrott is pastor here and at Clara and reports a good Union at Clara as well as two at Waynesboro. The Waynesboro Unions have just completed the study of the Manual.

### SEEDS OF SUCCESS

The first element in success is to determine to succeed.

Learn to overcome difficulties while young.

Initiative is doing what should be done without being told.

Do your best at all times.

"Whatsoever ye would that men should do unto you, even so do unto them."

A man can learn to do anything that any other man has done if he will apply himself to the doing of it.

—Chas. M. Schwab.

Do justly—love mercy—walk humbly.—Micah.

### TUNE—PEGGY O'NEIL

B. Y. P. U. I will ever be true, to the things that you teach me today. The beauty of truth, the friendship of youth are taught in you always.

If it brings you cheery smiles, that's B. Y. P. U.

I would go for many miles to the B. Y. P. U.

If it teaches my duty so clear, Brings me closer to friends who are dear,

Teaches me loyalty, and hospitality, That's B. Y. P. U.

When? March 20-22.

Where? Columbus.

What? State S. S. and B. Y. P. U. Convention.

### A Great Meeting at Wynne, Ark.

On October 22 Rev. E. S. Poole, of the Home Board, and Harry Beckman, and wife, also of the Home Board, came to us for a meeting. We had made an effort to prepare for this meeting by working and praying as the Lord directed. E. S. Poole is one of the best Gospel preachers I have ever heard, he is plain and clear in his statements and sound in his teachings. He has no cut and dried methods, but lets the Lord lead, and the best effect is left when the meeting has closed. He is great in drawing the church and pastor close together.

Harry Beckman is a wonderful man and singer well equipped for his work. His pleasing manner takes well with the children as well as with the older ones. His work will be lasting in Wynne, for he has left the great enthusiastic spirit in the hearts of our people and we long for the time to come when we can see him again.

Mrs. Beckman in her unassuming way captured our people with her soul stirring music, am sure she is unsurpassed for church music. I am trusting the Home Board will employ her for she adds greatly to Brother Beckman's work. I am sure I speak for the entire church when I say we could not have been more fortunate in our selection. Our prayers go with them in the Master's work.

Many of the older members say this is the best meeting the church has ever had, and we are trusting it may go on and on in building up the Kingdom in Wynne. The visible results of the meeting were 33 conversions, 13 by letter, total 46 additions.

Our new three story Sunday school building is going up very rapidly, and we are all looking forward to the time when we shall occupy this much needed building.

We will redeem all of our pledges before the closing of the year. The Lord has greatly blessed us and we must do our best for Him.

W. D. HUTTON, Pastor.

### The Meeting at Liberty

It is a little late to report our meeting which began the fifteenth of October and closed two weeks later.

Many things connected with it were very much out of the ordinary, that is for this locality. In the first place the time for their annual meeting from time immemorial, had been the fourth Sunday in August, and to run more than a week was practically an unheard of thing, and as the pastor would announce the program from time to time, he was very much amused to see some eyes open very widely.

The next thing which was out of the ordinary was that we were to use an evangelistic singer in the meeting, but notwithstanding all of this the pastor took the chances, and the people followed him gloriously, and the meeting was begun as above mentioned, with W. F. (Bill) Frazier, as he likes for folks to call him, and we enjoyed doing it, for he just seemed like a great big brother to all of us, of the Home Mission Board to do the preaching, and Charlie, or Charles O. Miller of Sherman, Texas, as in charge of the music, with his splendid wife at the piano.

Now to say that this team is a blessing to any community, is to put it very mildly. There is nothing spectacular or stiff or cold or formal about them: they simply do their dead level best all of the time, and trust God for results; and "believe me" you need not be uneasy about the results, when they have linked with them to do their best, a church such as we have in Liberty. People were saved by the scores, not once or twice, but many times during the meeting, until the number of additions to our church ran up to more than one hundred and twenty. I am sure the pastors who have preceded me on this field will wonder where they came from, and you are no more surprised than the pastor who is here; but it has been my privilege to baptize in our new baptistry more than one whole family at the time, and they were large ones too.

C. T. JOHNSON.

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## Education Department

D. M. Nelson, Educational Secretary

The Southern Methodist Education Commission recently fixed the following standards for their colleges:

1. There will hereafter be only one class of four-year colleges. Class B and Class C are both eliminated.

2. No distinction is made between colleges for men and colleges for women. The same requirements will be made of all.

3. The number of entrance units required of all colleges will be fifteen, and no student will be allowed to enter the freshman class without the full number of entrance units.

4. An increase in amount of endowment. A college must now have a permanent productive endowment of \$150,000 and an assured annual income of \$15,000, exclusive of literary tuition and after all debts of the college have been paid.

5. No college will be permitted to maintain a preparatory school as a part of its college organization, it must be kept rigidly distinct and separate from the college in students, faculty, buildings, and discipline.

6. Slightly advanced requirements for junior colleges are made in number of teachers, library and laboratory equipment, and annual income.

For the first time the Commission deals with college athletics. "The proper administration of athletics, amusements, and other extracurricular activities shall be considered one of the fundamental tests of a standard college. Professionalism or commercialism in athletics may debar a college from classification."

### WHOSE FAULT IS IT?

J. F. Love, Cor. Sec'y.

When we can find time, we find pleasure in reading the minutes of our Baptist district associations. They are usually full of important and significant facts which bear upon the work and progress of the denomination. There is, however, one fact, or perhaps I should say the absence of a fact, which depresses me unspeakably and baffles me greatly. Not one of these minutes fails to carry reports and evidence of discussion of all departments of our home work, but many of them, and the minutes of some of the best associations in the south, fail to carry a report on Foreign Missions. Whose fault is it that when the representatives of the churches of Jesus Christ meet for the consideration of the enterprises of the Kingdom of Christ, the greatest of all these enterprises should be so slighted? Can it be possible that there is a single association in the South in which there is not at least one man with vision so broad and sympathies so deep and high as to compel him, if necessary, to force this great enterprise upon the attention of his brethren and sisters?

Surely there could not befall an association, a Christian audience, or a pulpit a greater fatality than that it should not give a large place and a fresh consideration to this great enterprise at this marvelous day in world affairs. Then there is so much to be said about Foreign Missions in this great hour. There was never a day when there were so many thrilling things connected with Foreign Missions as in this day. Pastors and Christian men generally have in the new books on Foreign Mission incidents, thoughts, inspiration which will with familiarity stir the imagination, quicken holy impulses in the soul, and vitalize any church, congregation or pulpit that tries the experiment. That Foreign Missions should, in a Baptist association,

receive no attention is an anomaly which we cannot explain. And yet we know quite well that the lives of our people will be impoverished by neglect of this greatest Christian enterprise, and that the enterprise itself is certain to be imperiled by such neglect.

I could not be true to the facts nor to my own feelings if I did not say that some of these associational minutes carry reports which show that those who wrote them are keeping themselves informed by reading the best books on Missions. Their reports stand in striking contrast to some reports on Foreign Missions which might as well have been written ten years ago as now so far as concerns any evidence which they bear that their authors are under the spell of the inspiration which modern missionary literature and modern missionary movements give.

I doubt that I could wish for any reader of these words anything better than that he would send the Educational Department of the Foreign Mission board a dollar and a half for one of the many up-to-date mission books which this department is prepared to furnish those who would get into the tide of modern missionary thought. This department can furnish any mission book published, and there is a constant stream of quickening literature on Missions on all continents today.

### ANNOUNCEMENT

J. F. Love, Cor. Sec'y.

At the annual meeting of the Foreign Mission Board in October Rev. J. Marcus Kester, pastor of the First Baptist church, Shelby, N. C., was invited by the Board to join the home forces in taking care of the great enterprise with which the Board is charged. It gives me great pleasure to announce that Brother Kester has accepted the call of the Board and will take up his new duties the first of January, 1923.

Rev. J. Marcus Kester was born in

1887. He is a graduate of Mars Hill College, Wake Forest College and of Newton Theological Seminary. While a student in Newton he took some special work in Harvard University, and upon his graduation from Newton in 1915 was given a Fellowship from Newton to study abroad for one year. The fall of 1915 was spent in Glasgow, Scotland, in taking special work under Prof. Milligan of the University of Glasgow, Prof. James Denny, Prof. Moffatt and Prof. Simpson and others in the United Free Church College. The winter term was spent in Oxford, Eng., taking special work under Prof. W. A. Sanday, Prof. W. B. Selbie and others.

During the period through which brother Kester pursued his studies as above, he had experiences in evangelistic work as the Home Board district representative in North Carolina and Virginia, and as pastor of the Second Baptist church of Newton Center while at Newton Theological Seminary. He has since filled such pulpits as the Tabernacle church, Raleigh, N. C., (as supply) and as pastor for three years of the First Baptist church, Wilson, N. C., and for the past three years the First Church, Shelby, N. C., in which he has been eminently successful.

In 1915 he was married to Miss Elizabeth Lawson, and to them have been born four children, two boys and two girls.

It will be seen that Brother Kester, while yet a young man, has had fine educational advantages and practical experiences in Christian work which gives him exceptional qualifications for the service to which he has been called. We commend him to the brotherhood and confidently anticipate that he will contribute much to the success of this constantly growing enterprise of Foreign Missions. He is highly commended to the Board and denomination by such men as Dr. Livingston Johnson and T. W. O'Kelley. His duties will include the strengthening of the mission study work of the Foreign Mission Board, and a closer personal contact of a representative of the Board with volunteers for foreign mission work and candidates for foreign mission appointment. We are hoping that Brother Kester may be able to develop among the men of our churches a well organized, comprehensive and practical mission study work comparable to that which is being conducted by the women. In this one line of duty there are great possibilities for the Kingdom of Christ. He will also serve pastors, churches, Sunday Schools, etc. by selecting for them and recommending to them the best missionary libraries obtainable, and in other ways help to strengthen the Literary Department of the Board's work.

In 1916, by order of the Southern

Baptist Convention, the Foreign Mission Board greatly reduced its home force. Since that time the work has grown to vast magnitudes and the receipts of the Board have increased substantially. The Board has, however, with the increase of work and resources held its office force down to two secretaries, although the Convention later without suggestion from the Board gave the Board permission to increase its office force. The work has not been light, but administrative expenses have been kept at the low level at which they were maintained before the 75-Million Campaign was started and far below the expenses of every equally large foreign mission board in the land. It is now found, however, that those features of our work with which Brother Kester will deal especially must have larger attention in order to meet efficiently the increasing demands which are made upon them in the ongoing of our work, and in the increasing call of Southern Baptists for a larger intelligence concerning this worldwide Christian enterprise. The Board has after much prayer and long searching found in Brother Kester the man whom we feel the Lord would have us associate with this work and commend to the denomination as a fellow-helper in the Kingdom of Christ.

It is appropriate that in this connection I should say that Miss Mary Hunter has, since retirement of Brother Frank Purser, carried the larger burden of the Literature and Educational Department of our work, and that she has done this with rare faithfulness. This department of the work has been maintained at a high degree of usefulness by Miss Hunter to whom all who are the friends of Foreign Missions are indebted. She will welcome the new secretary and the relief from overburden which he will bring.

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**THE KINGDOM DEFINED FROM  
A BIBLICAL STANDPOINT**

R. A. Breckinridge

Dan. 2 and 44. "And in the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break into pieces and consume all these kingdoms, and it shall stand forever."

There are three ideas in the foregoing prophecy that are worthy of consideration: First, that this kingdom was to be set up by the God of Heaven; in the next place, when set up, all other kingdoms were to fall into utter insignificance; and in the third place, it is to stand forever.

Now, as there is only one kingdom, what is it?

There are many Bible readers who claim that the kingdom is invisible and includes all of the redeemed. If this is true, Abraham and Jacob and Job and Moses and Joshua and all the ancient saints, too numerous to mention by name, were all in the kingdom. Therefore, the kingdom was already set up and could not be set up again. If this be true, the foregoing prophecy of Daniel was untrue. Therefore, such a conception of the kingdom is untrue.

Daniel in speaking of the future said this kingdom would be set up by the God of Heaven, and when we begin to investigate this kingdom from a New Testament standpoint, we find in Mat. 3: "In those days came John the Baptist preaching in the wilderness of Judea, saying—'repent ye, for the kingdom of heaven is at hand.'" This is the first reference to the kingdom that we have in the New Testament, and it tends to show that it was set up in John's day. The kingdom being at hand was ready to enter. Now the question is, how did they enter it? In defining the kingdom from a New Testament standpoint we are driven to the conclusion that the kingdom is a spiritual and visible kingdom; in other words, in constituting the kingdom there are two parts, the spiritual birth incorporates into their visible part, and water baptism, incorporates into the visible part.

I ask: Would Jesus, as King, have set up a kingdom and not given us incorporating laws? Fifth verse of third John, Jesus teaches: "Except a man is born of water and of the Spirit he cannot enter the kingdom." According to the foregoing scripture the spiritual birth incorporates into the spiritual part of the kingdom, and water baptism, into the visible part.

I ask, if John (3 and 5) don't teach baptism as the incorporating law of the kingdom, where is it taught as such? You may say that baptism is not the incorporating law. Then ask, if the wicked are not incorporated in the visible part of the kingdom by baptism, how do they get in? You may say, "they do not get in." But the Master said that they get in. Thirteenth of Mat. Jesus said the kingdom is like a net that is cast into the sea and gathered of every kind. When it was full they drew to shore and gathered the good into vessels and cast the bad away. When

Jesus said that the kingdom was like the net, he meant to teach that there is a similarity between the net and kingdom; and if the idea is not conveyed that the kingdom gathers in the wicked like the net catches the fish unfit for use—where is the similarity?

Then I ask, how can the wicked get into the kingdom only to be incorporated therein by baptism? And if baptism is not taught in John 3 and 5 as the incorporating law of the kingdom, where is it taught as such? Now, if it is taught by the Master that the wicked are incorporated into the kingdom, it necessarily follows that the spiritual birth incorporates into the spiritual part, and baptism into the visible part, and it necessarily takes both parts to constitute the kingdom. Then the kingdom is used in the sense of the church. The only distinction that I would make is as follows: The Master set up the kingdom and instituted laws for it, and the local church is the executive of the kingdom. Suppose we imagine a new state that is only partly inhabited, and the said state has never been surveyed off into counties. How are the state laws executed? To be sure, by the citizens of the said state. But when the said state is surveyed into counties, the state laws are then executed by each county of the state. So likewise, when the kingdom was first set up by the God of Heaven, John baptized the people into the kingdom, for it was then declared to be at hand; and if at hand, it was ready to enter, and I defy any one to show that such a kingdom ever was set up or ready to enter before that age, though the Lord had a people before this age, but they never were in the kingdom because it was not set up or in existence.

Now, what difference is there between the family of the Lord, that includes all of the redeemed, and the kingdom, the family of the Lord, is entered into by the spiritual birth, and the visible part of the kingdom is entered by baptism. Furthermore, when the local churches were organized, they became the executives of the kingdom, just as the counties are the executives of the state laws; and as no county can claim to be the state, but forms a part of the state and is included in the state (and it requires every county of the state to constitute the state), so likewise, no church can claim to be the kingdom but forms a part of the kingdom and is required every New Testament church to constitute the kingdom.

And as the county is the executive of the state, so likewise the church is the executive of the kingdom. Now, let us notice some things that were instituted by the King, for the kingdom, to be executed by the church. In Luke 22-29-30 we find the following language: "I appoint unto you a kingdom, as my father hath appointed unto me, that ye may eat and drink at my table in my kingdom," as proof of the fact that his supper is referred to as something pertaining to the kingdom. Mat. 26 and 29: "After he had taken his supper with them he said: 'I will not drink henceforth of this fruit of

the vine until that day when I drink it new with you in my father's kingdom,' referring to the time when the kingdom would be permanently set up. It was at hand in John's day, but only temporarily set up, for its permanent setting up, of course, hinged on the death of Christ, for without his death there could be no atonement for sin, nor salvation for man, nor permanently setting up of the kingdom. As he had intimated to them that he would drink it new with them in the kingdom.

I believe after his resurrection that his supper was celebrated again with them, from the fact that he intimated to them that he would again celebrate it with them in the kingdom. And for visible subjects to celebrate a visible ordinance in the kingdom, would necessitate a visible incorporating law, such as baptism. And when the Master gave the commission to the church, it became the executive of the kingdom. Furthermore, the Master taught the visibility of the Kingdom when he said, "The kingdom of Heaven is like unto a certain king, who made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding." Now, when the Master said that the kingdom of heaven was like the king, who made the marriage and sent forth his servants to invite, or make the invitation to come, he meant to teach a similarity between the king in his work, and the kingdom in its work. And if the idea is not conveyed that the kingdom sends forth its servants to make the invitation to come, like the king has sent forth his servants to make the invitation to come, I ask, "where is the similarity?"

If you still insist that the spiritual birth alone incorporates into the kingdom in full, then I insist, as the foregoing parable teaches, that the kingdom should send forth the servant or preacher; that you should demand or require the spiritual birth alone to proceed his entering into the ministry, without baptism or church membership. For I am sure, in the foregoing parable the Savior conveys the idea that the kingdom sends forth its servants or preachers. And to admit of the visibility of the kingdom is to admit of visible ordinances, as baptism and the Lord's supper. Now, if the church is the executive of the kingdom, I insist that the kingdom, as a visible organization, must necessarily have such ordinances, from the fact that the church, as the executive, could not

execute laws or ordinances that the kingdom did not have.

Now, brethren, I hope you all get the idea in discussing this subject, in speaking of the kingdom, that I am not talking about the celestial world, but am speaking of the institution that was set up in the world, as a visible as well as a spiritual kingdom, predicted by Daniel and set up in John's day.

Another thought and I am through.

Daniel said this kingdom shall stand forever. Forever is a term to express an infinite duration. So when time shall be no longer, this kingdom will be transferred from earth to heaven. Hypocrites and false brethren may indeed insinuate themselves into it here, but they will have no place in it hereafter, for the Son of Man shall send forth his

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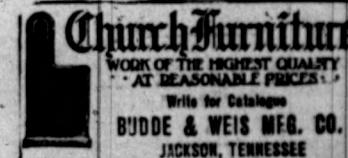
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angels and they shall gather out of his kingdom all things that offend, and those which do iniquity. Matt. 13 and 14. If the wicked are to be gathered, or thrust out of the kingdom, they evidently are there. Gospel by Luke 13 and 28. "There shall be weeping when ye shall see Abraham and Isaac and Jacob, and all the prophets, in the kingdom, and you yourselves thrust out." Herein we see that those prophets who never were in the kingdom on this earth, from the fact it had not been set up in their day, will be admitted therein; while others who were unprepared, will be thrust out.

The above being true, the kingdom must consist of two parts: Baptism to incorporate into the visible part, and the spiritual birth into the invisible part.

In speaking of such a kingdom we can understand why the keys of the kingdom were given to the church, for the church as the executive of the kingdom, with the keys of the kingdom, can bind or loose, as it may be necessary to do. But in speaking of an invisible kingdom, we cannot understand, even with the keys of the kingdom, how we could bind or loose anything in an invisible kingdom.

#### MALARIA MUST BE CONTROLLED

That malaria has laid a heavy burden upon the health and prosperity of the southern states in the past and that its depressing effects upon the health, happiness and welfare of the people are still felt in many sections of the South was the conclusion reached by prominent southern physicians and health officials at the recent meeting of the Southern Medical Association in Chattanooga, Tennessee.

The fact that the Southern Medical Association, which devotes its time and thought to the consideration of making people well and keeping them so, should have given such prominence to malaria at its last annual meeting is sufficient evidence of the importance of malaria to the people of the South.

At this meeting malaria was discussed from various angles. The State Health Officer of Alabama reported the successful employment and wide distribution of top-minnows (*Gambusia*) throughout the state in destroying malaria-mosquito larvae. Another interesting report dealt with the employment of Paris green on an extensive scale as a mosquito larvicide around Lake City, Florida. Apparently a very small quantity of Paris green mixed with road dust and thrown on the surface of the water will kill wiggletails of the malaria mosquito effectively. Observations made in Yazoo City, Mississippi, seem to indicate that a generous application of creosote to the walls of negro cabins will keep the malaria mosquitoes away. If this observation proves to be correct it will mean much in the fight against malaria because it is impossible to screen cabins of this type and here-

tofore they have been given up as a hopeless proposition.

The discussions at these meetings indicate that the fight against malaria will be carried into the rural districts in the near future, and it is expected that many of the state health officers in the South will undertake rural malaria control next year as a part of their county-wide health programs. Already two states, Alabama and Mississippi, have made considerable progress in this direction.

The malaria exhibit at Chattanooga was the most prominent of the scientific exhibits. It was awarded prizes for its excellence by the judges and attracted the attention of everyone present. It consisted mainly of charts and pictures prepared by the state health departments of ten southern states showing the methods employed by them in malaria control and the results accomplished; models of properly and improperly screened houses; pictures and charts showing the uses of dynamite in ditching, and a small aquarium containing top-minnows (*Gambusia affinis*) which were fed from time to time on mosquito wiggletails to the entertainment of those visiting the exhibits.

#### THE BAPTIST RECORD AND SOME OTHER THINGS.

I recently wrote a brief article to the Record and asked Brother Lipsey to have the paper sent to me here. He did not send the paper, but through the kindness of Brother Chastain, I had an opportunity to read the article and a great deal besides, in the copy that contained it.

For forty years I have been reading the Record, but for several weeks I have not had the opportunity to do so. I have been moving around too much to have it reach me. There are many other Baptist papers, and some of them are excellent. Some people tell me they are better than the Record. Possibly they are, but not to me. I am like the old brother who was asked why he did not go to see his neighbors and have a meal from home occasionally. His reply was, "Home made vitals and Sally's cooking" suited him best. Somehow the things sent in by those I know, and Brother Lipsey's way of handling them are most appreciated by this old "fogey." I am going to forgive him for not sending me the paper. I am sure he will do better next time.

I am glad to find that this is a great country for Baptists as well as for some other good things. I have been mixing with them considerably since I came here. They are not much for style, where I have gone. I have preached at one of the largest and oldest churches in the city five times since I came and I am free to say that I have never visited a church in any town or city that was farther removed from the modern nonsense that the devil is using in so many places for the purpose of destroying the spiritual force of the "Church of God." The devil would be just as well pleased to have Jesus

hidden behind a pleasure loving, devil serving choir as to have him out of sight by any other means. Just below us here, they have had a big row over a dancing choir.

Since I came here the Lord has been using me and I have found many new friends. I am constantly thinking of those I love back in old Mississippi. I do believe that many of the best people in America are among the Baptists of that state. Many of them are "the salt of the earth." I love to think of them, and they are the kind of people I want to think of me. They are the kind I want to pray for me while I live and bury me when I "fall asleep." If you or they should hear that I am dead, don't you believe a word of it. I shall never die. My days on earth are numbered in this world, but I have eternal life and that has no limit. "The life I now live, in the flesh, I live by the faith of the Son of God who loved me and gave himself for me."

Sincerely your friend,  
L. E. HALL  
711 S. Brevard Ave., Tampa, Fla.

From Brother Canzoneri

On November 12 I closed a meeting with the first church, Winchester, Ky. Dr. J. W. Gillon, the pastor, did the preaching. He is a mighty preacher of the word. The meeting

#### GIFTS?

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lasted four weeks. The Lord added sixty-one to the church.

I am in a meeting here now, Somerset, Ky. Rev. E. L. Mitchell of Fairfield, Ky., is doing the preaching. Dr. W. E. Hunter is the good pastor of this real great church.

Both Drs. Gillon and Hunter are ex-Mississippians.

Blessing on you and the Record,  
JOE CANZONERI.

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## East Mississippi Department

By R. L. Breland

### BAPTIST SUCCESSION

Much has been said of Baptist succession. Many have undertaken to show a chain of Baptist churches from the first church at Jerusalem which Christ set up while on earth in the flesh down to the present day Baptist churches. I am in full accord with the fact that there was never a time since the days of Christ that there was not a Baptist church in name or doctrine and practice. The following taken from The Pilot published by Pastor W. E. Findley of the Morriston, Ark. Baptist church on the subject of "Baptist succession Back to Christ." Read what he says:

Link 1—The Baptist church at Dyersburg, Tenn., was organized by J. B. Jeter who came from Philadelphia, Pa., association.

Link 2—Hillcliffe church, Wales England. H. Roller came to Philadelphia association from Hillcliffe church, and became pastor of the church from which Jeter came to Dyersburg, Tenn. See Book 3, Item 1.

Link 3—Hillcliffe church was organized by Aaron Arlington, A. D. 987. See Alexander Munston's "Israel of the Alps" page 39.

Link 4—Lima Piedmont church ordained Aaron Arlington in 940 A. D. see Jone's Church History page 324.

Link 5—Lima Piedmont church was organized by Balcoloa, A. D. 812. See Neander's Church History, Vol. 2, page 320.

Link 6—Balcoloa came from the church at Timo, Timin, Asia Minor. See Neander's Church History, Vol. 2, page 320.

Link 7—Timo church was organized by Archer Flavin, A. D. 738. See Mosheim's Church History, Vol. 2, page 320.

Link 8—Archer Flavin came from the Darthea church organized by Andromicus, A. D. 671 in Asia Minor. See Lambert's Church History, page 47.

Link 9—Andromicus came from Pontafossi at the foot of the Alps in France, which church was organized in 584. See Lambert's Church History, page 47.

Link 10—Pontafossi church was organized by Tellestman from Turan, Italy, A. D. 389. See Nowlin's Church History.

Link 11—Turan church was organized by Turtullian from Bing Joy, Africa, A. D. 237. See Armitage's Church History, page 182.

Link 12—Turtullian was a member of the Partus church at the foot of the Tiber that was organized by Polycarp, A. D. 150. See Cyrus' Commentary of Antiquity, page 924.

Link 13—Polycarp was baptized by John the Beloved disciple or the Revelator, on Christmas day, A. D. 95. See Neander's Church History, page 285.

Link 14—John was with Jesus on the Mount when He was Transfigured.

Conclusion—John C. Ridpath the world's greatest historian says: "I would not say that there were Baptist churches during the first century, though doubtless there were, as all Christians were then Baptist."

### NOTES AND COMMENTS

I had the pleasure of talking to the teachers, pupils and patrons of Bardale consolidated school, Neshoba County, Thanksgiving Day. Prof. W. J. Houston is the efficient principal and he has a splendid corps of helpers.

Rev. Willie Jimmie was sent to Jasper County the fourth Sunday in November by the Board of the Neshoba County Association to investigate the need of mission work among a settlement of Choctaw Indians who live there. The government is building a school for them and some one is going to evangelize them. Brother Jimmie reports everything favorable for successful work. He is to go again the fourth Sunday in December.

I want again to emphasize the importance of consolidated schools of the state as a community center of social life. If we as Baptists are to be wise, we will make use of this situation and arrange our church work so as to touch these centers. We must keep step with progress or fall behind and lose out.

### GENERAL ASSOCIATION

By L. M. Phillips

The Executive Board of the General Association will meet at Hebron church, near Little Rock, Miss., on Wednesday after the second Sunday in December, 1922.

There will be a ministers' and laymen's meeting Tuesday afternoon and night. It is important that all members of the Board attend the ministers' meeting, and to be on time for the Board meeting Wednesday morning. All the members from south of Union who go on the G. M. & N. railroad will have to go to Union Tuesday morning and go out on the M. & M. to Little Rock.

There will be conveyance for all at Little Rock Tuesday morning.

The following program has been arranged for the meeting:

#### TUESDAY

11:30 A.M. Sermon—A. N. Thomas.  
1:30 P.M. Devotional—T. J. Waldrup.

2:00 P.M. Sermon—D. W. Moulder.  
7:00 P.M. Devotional—Z. K. Gilmore.

7:30 P.M. What is the best method for leading the young members of our churches into active service?—Led by J. W. Rooker.

8:30 P.M. What is most needed today for the advancement of the kingdom of Christ?—Led by Jas. E. Chapman.

#### WEDNESDAY

9:00 A.M. Board meeting.

Let the members of the Board bear in mind that it is important that we have a full attendance of the Board, as at this meeting we

will lay out our work for the coming year.

### Good Meeting at Tupelo

We had in Tupelo in November a revival meeting that will be memorable in the history of our town and church. Rev. Harmon R. Holcomb, of Mansfield, La., came to us as evangelist, and associated with him were the singers, Mr. and Mrs. Blankenship, of Dallas, Texas, and Mrs. M. L. Jenkins, of Mansfield, as personal worker. The meeting started off from the beginning with good interest and large crowds, and at the end the large auditorium of the First Baptist church, which seats 1,200, would not hold the people who came. A fine spirit of co-operation was shown by the town. Business houses closed for some of the morning services in spite of this extreme busy season of the year. A farmer drove into Tupelo from Red Bay, Ala., with his load of cotton, coming forty miles. Selling his product, he went to the bank to cash his check, but to his amazement found the bank closed and everyone gone to church. Not an unusual thing in the spring and summer, dull business seasons, but the fact expresses the influence of the meeting when this is done at the high tide of the cotton trading season. There were 117 additions to the church, with 76 of these by baptism. Twelve responded to a fervent appeal on the calling out of the called. Two young ladies, teachers in the high school, and members of the Methodist church, have since definitely volunteered for the foreign mission field. One young man strongly feels the impulse to preach the gospel.

Brother Holcomb possesses the evangelistic gift to a high degree. He grips the attention by the force of his utterance, and then moves the heart by the fervency of his appeal. With a winsome smile and gentle manner he wins his audience at the outset. The secret of his influence in the pulpit is "heart power." Like Truett, he has that pathos, which is entirely free from a maudlin sentimentality that touches the inner chords of the heart, and brings the soul into the very presence of God. Only he who has a deep sympathy and ripened experience can have this power, which is the very essence of great preaching.

Mr. and Mrs. Blankenship sung their way into the hearts of the Tupelo people. Brother Blankenship who had many years experience on the Home Mission Board Evangelistic Staff, knows how to handle the many details of a large meeting. Mrs. Jenkins, a woman of beautiful Christian character, is a soul-winner of tact and grace. She conducted a personal worker's class among the women of the church.

We face a bright outlook in Tupelo. The church has a steady growth, about 250 having been re-

ceived into the church this past year. With a great soul-winning Sunday school hardly a Sunday passes without a profession of faith. Soon we expect to begin work on our new Sunday school building which will be of buff press brick to match that of the church. This building will be given over entirely to the junior and intermediate departments, both of which have outgrown their present quarters. The newly organized young people's department, with Arthur Flake as superintendent, is making fine headway. Our efficient superintendent, J. N. Berry, has a splendid corps of Sunday School workers associated with him, among them two well known specialists, Arthur Flake and W. E. Holcomb, both of whom are deacons in the Tupelo church. A. J. DICKINSON.

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## Some Meetings

### Dr. W. S. Gavin at Waynesboro

We feel that we must tell the Record readers of our good things brought us in the four lectures beginning Monday night the twentieth. Subjects as follows: Why Baptist Baptize, Why Baptist Immerse, Why Baptist Commune, Why Baptist do not Commune with Other Christians.

Dr. Gavin's lectures are deeply spiritual, thoroughly orthodox and are delivered in a manner that no one of other persuasions can take offense. Feel that any church is fortunate to secure Dr. Gavin for the series of sermon lectures.

We close two and a half years' work as pastor here the first of December. There has been a hundred and twenty additions to the church, of which seventy came by baptism. We have been able to maintain a Senior B. Y. P. U. throughout the entire time and have an Intermediate Union of some months standing. The congregations have increased as time went by and the church has been very thoughtful of the pastor and family.

E. H. GARROTT, Pastor.

### GOING TO PALESTINE

Dr. John H. Eager, of Baltimore, Md., writes us that Thomas Cook & Son have decided to have a Second Summer Cruise to Bible Lands in 1923. Everything in connection with this Cruise, the season of the year, the price, the itinerary, has been arranged with special reference to ministers, teachers and other professional and business persons who can get away only in the summer.

They are offering special conditions to pastors, and, because of this, Dr. Eager says he means to do his best to secure a large number of ministers, a hundred, if possible, for the great Cruise to Bible Lands.

He is writing to many, but in the meantime, he will be glad to hear from pastors and others who are interested in such a Cruise at reduced rates, and on what conditions one may go at half price, or even to have a free trip, all made possible by the generous terms which Thomas Cook & Son are offering through Dr. Eager, whose address is 28 E. Mt. Vernon Place, Baltimore, Md.

### An All-Day Service at Sardis

On the first Sunday of November the Sardis church in Copiah county held an all-day service in the interest of closing out at high tide its work for the year, and also for planning its work for next year. It was in every respect a most profitable day. The church led by its pastor, Brother W. S. Blackman, had begun making arrangements for the day several weeks in advance.

It was agreed one month before that the treasurer, Brother Dave Ashley, should notify each member of the church by mail as to how much was due both to the local

church expenses and to the objects included in the 75-Million Campaign. A committee was also appointed at the time to arrange a budget for 1923 to be presented to the church for its consideration at the all-day service.

The morning service of the all-day program was given up entirely to rounding up the work of the church for this year. The writer was invited to preach. Then the pastor and other brethren discussed briefly the purpose for which we were having the service. Envelopes were then distributed to the congregation. A cash offering was then received both for local church expenses and for the objects included in the 75-Million Campaign to be applied to this year's work. If any present failed to have the cash, the treasurer suggested that they keep the envelopes and send in their contributions at their earliest possible convenience. A great number returned their envelopes during the service with their cash offerings. Those who for various reasons had not made pledges were thus given an opportunity to pay in cash what they desired. Those who had made pledges were given the opportunity to make payments on their pledges. All seemed to be well pleased with the plan. Envelopes were to be sent to all who were not present that they might join in the cash offering for this year's work.

After dinner another sermon was preached. The budget committee then presented a proposed budget for 1923. This budget included pastor's salary, Sunday school literature, the cost of the Baptist Record and other objects. After a thorough consideration by the church it was unanimously adopted. A committee was then appointed by the church to make a thorough canvass of the entire membership to raise the amount of the budget. The church also authorized the ordering of a sufficient number of envelopes for the monthly payment of their pledges during 1923. This committee is to report the result of its canvass on the first Sunday in December.

The 75-Million Campaign pledge cards for 1923 were then presented. A goodly number of those present requested cards that they might indicate their purpose to join in supporting during 1923 the Orphanage, Hospitals, Christian Schools, State Missions, Home Missions, Foreign Missions and Aged Ministers Relief. The committee who are to canvass the membership for local expenses were requested to take with them a sufficient number of these cards to give every one an opportunity to take part in all the great causes for which we are working.

I am writing this sketch to commend most heartily the work of Brother W. S. Blackman and the Sardis church. If such a program were carried out by all the churches of our state before the close of the year it would be glorious for our causes at home and abroad.

T. W. GREEN.

### "MY VERY LAST HOURS IN THE HOSPITAL"

I was reminded of Christ when His mother and father went back to Jerusalem in search of Him and found Him in the temple with the doctors and lawyers. They asked Him why He had thus dealt with them? He replied, 'Didn't you know that I must be about my Father's business?'

So that day my dear husband and children came for me and went to my room. But I was not there. So they searched from one ward to another for me. But as I had promised my Lord that if He would be with me I would try to testify for Him. So with the consent of the matron, I visited the other patients (dropping a few leaflets in my apron pocket) and I found a dear young man about 17 years of age, who told me that he had never confessed Christ, but that he wanted to. So with the verses that I had stored away in my memory cells, and with "the little red book" (as my nurse called it) I talked to him the best I could and I gave him some leaflets to read, and I told him that I would come back and tell him good-bye, and see what he had decided after he read the leaflets. Let the Redeemed of the Lord say so, Why a boy should be a Christian, and Four things that God wants you to know, and when I went to tell him good-bye he promised me that if the Lord would let him get well he would confess Christ publicly and said he would write me when he did, and asked me to put his name on my prayer list, and remember him daily.

So in Job. 22:21 we read: Acquaint thyself with God, make peace with him, and good shall come unto thee. Now, if God will bless my feeble efforts, and let me wear a crown with a star in it named for this young man, why shouldn't I rejoice in afflictions. And couldn't I say too, I must be about my Father's business, since He was so good to put me on my feet again.

Am rejoicing to be at home again, with home-folks, friends and the children and I pray God's richest blessing on every one, nurses and doctors who were so kind and attentive to me, and all friends who thought of me in every way, and I certainly can say:

I believe God answers prayer,  
I am sure God answers prayer,  
I have proved God answers prayer,

Glory to His name.

MRS. TOM HARPER,

### NOON MEETING AT THE CONVENTION

Ben Cox

I am very much encouraged at the wide-spread interest being shown in the noon prayer meetings we hope to have daily during the Southern Baptist Convention recess periods in Kansas City next May.

Saturday will be devoted to special prayer for the women's work, and short addresses will be given by Mrs. W. C. James and others.

Other speakers arranged for different days, are Hon. W. J. Bryan, Dr. L. R. Scarborough, Dr. W. B. Riley and Joshua Levering.

## IN MEMORIAM

Lawrence A. McCaskill

Lawrence A. McCaskill was born in Simpson County, Miss., November 18, 1843, and lived his entire life in the county of his birth.

He professed religion and became a member of old Mount Zion Baptist church about the year 1861, and has lived a consistent Christian life.

He was married to Miss Charity A. Dampeer on March 9, 1865. He entered the Confederate army as a soldier in the Civil War at the age of eighteen and served as a valiant soldier until the war closed. During the three years of service under the flag of his country he passed through many hardships. For a period of his war service he was a prisoner and kept under very cruel guards on Ship Island.

Nature endowed Brother McCaskill not only with a bright mind, but with an exceedingly cheerful disposition. He was always, by his rich fund of wit and anecdotes, ready to provoke smiles from all who were in his company. Beyond his high school course in the Westville High school, his education was gathered along through life by close observation, much reading of books, and current literature. He was truly an intelligent man. He was an interesting character and a high-toned gentleman of the old-fashioned type. He was popular among his county fellow citizens. For eight years he served as Chancery Clerk of his county. He was a member of the State Legislature four years. He resided in Magee the last nineteen years of his life, and for a time was town mayor. In all these positions he was faithful and won honor to himself and the people he served. He died on the morning of the 17th of October, 1922, lacking just one month of reaching the eightieth mile board of his time on earth.

To Brother McCaskill and his wife who survives him, were born eleven children, and his second child, a little girl, who died in her infancy, is the only death to occur in the family. His living children are: Mrs. Ella Shivers, Magee, Miss.; Mrs. Bettie Williams, Grandview, Texas; Mrs. Bevilla Berry, Mendenhall, Miss.; James A. McCaskill, Pinola, Miss.; Mrs. Ollie Scarborough, Mt. Olive, Miss.; Mrs. Maggie Berry, New Hebron, Miss.; Mrs. Colie Thompson, Mt. Olive, Miss.; Mrs. Webbie Barnes, Jackson, Miss.; Miss Leila McCaskill, Magee, Miss.; Mrs. Bertha Buckels, Vicksburg, Miss. He has sixty grandchildren and fourteen great-grandchildren.

All of the nine daughters and the only son are cultured, highly esteemed by all who know them and useful Christians.

Surely God's richest blessings have crowned the long life of our departed brother and his faithful companion in their long and happy union.

T. J. MOORE, Pastor,  
Magee Baptist Church.

## Dr. J. M. Barrier

Many were the sad hearts when it was announced October 3rd that J. M. Barrier had ended his course on earth. He practiced medicine at Delhi, Louisiana for more than thirty years and was once the president of the Louisiana Medical Association. The writer had the honor to graduate in the same class with him at Mississippi college in 1881; also to be intimately associated with him during his medical course at Louisville, Ky.; also to have intimate relations of trust and friendship with him through all the years of his noble and useful life. He was a sincere Christian, a loyal Baptist, a faithful husband, a loving friend.

At the beginning of his professional career it was his good fortune to be married to Miss Ella McGee whom he had known and learned to love when she was a school girl in Hillman College. It was a happy union and she was a true helpmeet through all the years. God bless her in her lonely grief.

## Frances Josephine Chapman

The death angel visited the home of Mr. and Mrs. J. G. Chapman on Sept. 15th and bore the pure spirit of little Frances Josephine to the bosom of Him who said, "Suffer little children to come unto me." We laid her away in the family cemetery at Palestine to sleep until Jesus comes to gather up his jewels. Josephine had just passed her fifth birthday. She was a very attractive, lovable child, even among strangers she was noticed for her winsome ways and affectionate disposition. She loved her Sunday School, and was ever ready to mingle her childlike voice in the sweet songs. Her sweet voice will never cease to sound in our ears, her little hands never set go our heart-strings. God chooses from our midst the children He would have educated in the gifts and graces of Heaven. They do not leave earth until their mission has been fulfilled. He gives to bless, and He takes the benefit, though it is often hard for us to say, "Thy will be done." Beloved, look beyond these lowering clouds and see thro your tears the face of our Father smiling down upon us, and, above our sighs we can hear His sweet voice saying "My grace is sufficient for you." Let us look to Him for comfort, for "He doeth all things well."

God sent his angel to bear thy pure soul away  
Where there is no more death, but one eternal day;  
You bask in the sunlight of God's everlasting love,  
Where Aunt Tinie will join you, in Heaven above.

## Guntown

On the fourth Sunday of this month I preached at Eastport, Tishomingo county, at eleven o'clock. At 2:30 o'clock we ordained Brothers Jim Carter and Zack Walker as deacons. Brother Fore, pastor at Iuka, preached the ordination sermon. Brother Fore and four of his deacons with myself and one of the Eastport deacons constituted the presbytery. REV. C. B. GURLEY.

## COPPERS A BUY SAYS BABSON

Wellesley Hills, Mass., November 18th, 1922.—Copper stocks have been showing more life of late and evidence a tendency to act quite independent of the rest of the market. Roger W. Babson accounts for this change by calling attention to a shift in the conditions which control the copper industry.

"The copper stocks", says Mr. Babson, "like any others are governed by a combination of the conditions in the security market and the factors that control the production and consumption of copper.

"The industry," continues Mr. Babson, "is now in a better position than it has been for the past four years. In other words, it has taken the industry practically this length of time to recover from the abnormal producing conditions and heavy stocks built up during the war years. Due to the continuance of heavy stocks which, at the high point in 1919, amounted to over one billion pounds, production has been radically curtailed. Prices have slumped from the war-time price of 38c for electrolytic copper to a low point of 12c reached about a year ago. The industry has suffered in the present period of readjustment to a greater extent than probably any other important industry.

"The fact that copper in its manufactured forms has excellent wearing qualities has worked to the disadvantage of the industry during the past two or three years. For example, in the case of ammunition abroad, all of the shell was destroyed except the copper cartridge. This, as you remember, was used again and again and at the end of hostilities, large stocks of unused brass and copper cartridges went for industrial purposes. Re-claimed supplies are now greatly diminished so that the demand for new copper will gradually increase from now on.

"Production has been gradually increasing since the first of the year. Production during the war years averaged well over 150 million pounds monthly. Compare this with an output during 1921 averaging under 25 million pounds monthly. In fact, even exports last year were materially heavier than the total United States production. Production at the present time is averaging about 85 million pounds monthly. Exports have tended to increase and are around 65 million pounds each month. Domestic consumption is also increasing so that the statistical position of the industry is relatively strong. This does not promise any radical come-back but rather that the worst is over and that the long pull outlook is much better than it has been for a number of years. This change will bring about better profits for the larger, low-cost copper companies.

"The producing capacity of the industry is still large so that any increase in price tends to stimulate production. This, in turn, causes the market to weaken. The reason for the slump in most copper stocks around the first of November was clear enough. The rate of importation from South America for a mat-

ter of months has been increasing. Our southern neighbor can produce at low cost, much lower than domestic companies, a fact that has been holding the domestic price down. Their producing capacity, however, is distinctly limited and as demand increases they will no longer set the market. The price of electrolytic copper has been fluctuating around 14c for a number of months. Demand during 1923 should tend to strengthen the market, although production will be sufficiently large to supply this demand. In the event of a good building year in 1923, the demand for copper will improve. It should total at least as much as this year, and considerably better than in 1921. The European demand will also be slightly better. Although there are still various bearish factors in the situation, the bullish features are of dominant importance. Hence, I am distinctly optimistic for a gradual recovery in profits.

"I am distinctly bullish", concludes Mr. Babson, "on the stocks of the large low-cost producing companies."

General business continues its sideways movement in spite of the recent election. The index of the Babson chart shows activity 5% below normal. Figures indicate that car shortage is the largest in history.

## The Crossing

Our dear one has been called to sail across the darksome tide;  
The Great Commander beckoned him,  
It could not be denied.  
With Christ as captain of his ship  
Salvation firm and strong,

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As he was borne along.

The ship on which he sailed is safe,

She's weathered every storm,

She brought him safely into port

Where he is free from harm.

He is not dead, the one we love,

He's only gone before,

He is not dead, but lives above

On Heaven's Golden Shore.

With Christ and loved ones over there

He's happier far than we—

He is not dead—Ah no! He lives!

Will live eternally.

VERNA BERRY.

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**THE BAPTIST EMBLEM AND A  
BAPTIST HOSPITAL FOR  
THE MOUNTAINS**

L. C. Kelly, Pineville, Ky.

On the bed lay a fifteen year old boy who had just come from under a severe operation. His mother, of some forty years, sat beside him.

"Brother Kelly, this woman is the mother of twenty children," said the nurse.

"Twenty-two," rejoined the mother.

"How far do you live?" we asked.

"Twenty-seven miles up Red Bird."

"How did you get here with this sick boy?"

"We made a frame; put him on it, got seven men to take turn about, and we walked to the train."

"How far did you walk?"

"Twenty miles. We started early and got there before four o'clock."

They had traveled from the Kentucky River side, climbed over the Great Divide, up and down and around a great mountain range, then down a rocky creek every foot of the way, until they reached the train that brings them to Pineville. But the walk got the boy to the hospital in time to save him. Victory was perched on the mother's brow as she gently stroked the hair of her son. That is just one incident in the life of our little hospital. The story can be repeated many times in the mountains.

A young man, with eyes as blue as the blue of Blue Ridge, hair as black as a raven, with muscle and sinew as hard as if it were akin to ironwood, got into a running battle with some of his "moonshining" neighbors; at the end of a two mile running fight, he fell with eleven holes in his body. When we visited him, he was swearing vengeance on his enemies. After we told him the story of Jesus he changed his tune. He finally came out a professed Christian.

A man is shot through the liver by his "moonshine" partner, and is in a desperate fight for his life.

A youth, seventeen years old, is shot through the intestines five times by an officer. They get him to the hospital too late, but he lingers twelve days. We had the joy of seeing him make a profession of faith in Christ before he died.

A policeman is shot through the leg below the knee and is here for months.

A miner, who cuts coal with a machine, fell under his 8400 pound machine. It rolls across his legs and pins him under it for twenty minutes before relief reaches him. For months he languishes in pain, but saves his legs.

Ernest Smith, sentenced last week for life for killing Levi Mason, was shot through the elbow as he tried to escape the officers.

We found him chained to the bed while he was being treated.

Neal Christian, who was fatally shot by George Lee at Wallens last Fourth of July, was brought here where the doctor and preacher did all that mortal man could do till he died.

Two drunken men shoot each other, both are taken to the hospital and die in twelve hours.

John Stamper, son of one of the noblest of our mountain ministers, was shot down while sitting in an auto. We took him to the hospital but he died in a short while.

George Hampton and five companions were caught in a mine explosion and burned beyond recognition. Four of their charred bodies were taken to the undertaker's, while George and an Italian are still alive saved by the treatment they got at the hospital.

Here is case after case of appendicitis, and both major and minor operations. Here is a man with gangrenous foot; a girl with tubercular glands; a boy shot through the hand; a young man with his neck broken in a wrestling match; a seven year old child with his skull crushed by a big ear. Here is a Catholic Italian, whose back is broken by falling slate in a mine. His accident is so common; such can be counted by the dozen through the year. Here is a lad out hunting on Sunday and shot himself through the hand. We discover that he has never heard the story of Jesus. Did not even know that he died to save sinners.

These are no exceptional cases, nor are they the worst. They are how we need a hospital. To tell all would fill a book. We must have a hospital where we can take care of such religiously and physically or be criminal derelicts. To meet this situation without appealing to our great Baptist hosts for gifts, a company of twelve of the best business men in Southeast Kentucky have incorporated the Baptist emblem company to put the Emblem on the market. When this Emblem came into existence and demonstrated that it would be a financial success, one man offered to give ten thousand dollars for one-fourth interest in it, for personal gain. We did not want to exploit it for such purposes. Not one cent will go to the men who have secured it and who are exploiting it. They have put their money back of it to meet this dire need. Baptists buy and wear jewelry. If they are looking for an opportunity to do a wonderful good and to secure at the same time a thing of intrinsic merit and beauty, they will buy this emblem. They are already buying it. What is only needed is to get the thing before them. The emblems make the loveliest Christmas presents imaginable. All who are interested should write L. J. Porter, Pineville, Ky., he is one of the best and busiest of Baptists. We are wondering if

all of our Baptist papers will copy this story, and will, in that way share the glory of building for our Baptist people and for the sake of the sick, the maimed, the halt and the blind, in this great unreached section.

**Okolona Notes**

Every department of our work is quite encouraging. General interest in all the work is steadily growing.

We owe quite a sum on our subscriptions to the 75 Million Campaign, but we mean to pay every dollar of it.

Last Sunday afternoon we took an every member canvass to raise our "Local Budget" for next year. Practically 100% of the resident membership is enlisted. We have for next year the most substantial "Budget" in the history of the church.

This church has had no "protracted meeting" for more than two years. However, we are having additions to the church both by letter and experience of grace and baptism throughout the year. Last Sunday we received three into our fellowship, two of them coming by baptism.

The future looks encouraging indeed. We have faith that the next twelve months will be the greatest year this church ever saw. For all blessings and successes both past and future all praise belongs to "The God and Father of our Lord Jesus Christ."

W. A. SULLIVAN.

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